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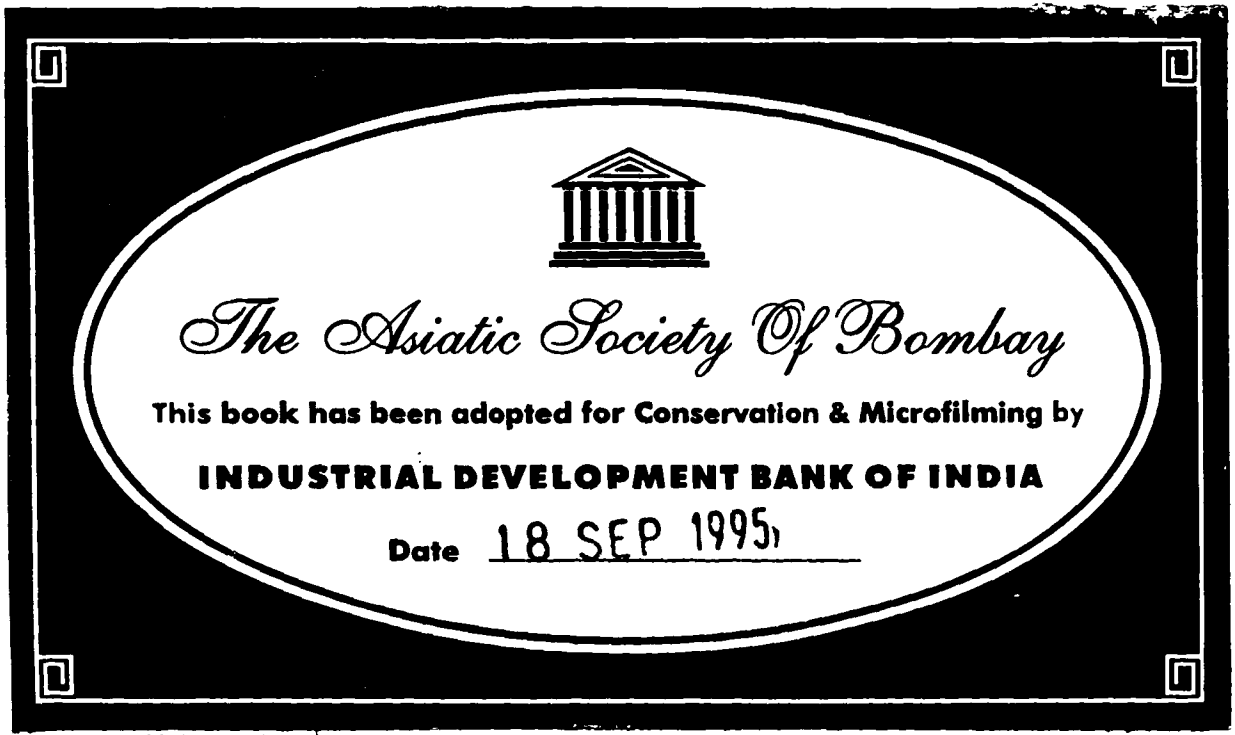
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Who are the Marathas

By

W. L. Birje

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BARODA
1896

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To

His Highness The Maharaja

SAYAJIRAO GAEKWAD,

SENAKHASKHEL SAMSHER-BAHADUR, G. C. S. I.,
&C., &C., &C.,

THE GREAT MARATHA

OF OUR TIMES,

By whose kind sympathy and Princely Generosity, our Marathas have been encouraged and have begun to rouse from lethargy of ages,

THESE PAGES ARE, WITH THE GRACIOUS

PERMISSION OF

HIS HIGHNESS,

RESPECTFULLY DEDICATED BY

HIS HIGHNESS' MOST FAITHFUL

AND OBEDIENT SERVANT,

THE AUTHOR

Opinion of Rao Bahadur R. G. Bhandarkar, M. A., Ph. D., C. I. E., Hon. M. R. A. S., late professor of Oriental languages, Deccan College, Correspondant de l' Institut de France, &c. &c. &c.

Lonavli 23rd April, 1896.

My Dear Sir,

Your vindication of the position of the Marathas is just and you have collected a good deal of reliable information. It appears that when the Aryas migrated in ancient times from Afghanistan and Northern Panjab to the different parts of India, they did so under the leadership of tribes of Kshatriyas and hence their new settlements were called after the names of those tribes.

Thus for instance the country in which the Pañchâlas one of these tribes settled and lived is known by the name of Pañchâlas, (पञ्चालानां निवासो जनपदः पञ्चालाः). *There is Pâṇini's authority for this explanation of the names. Similarly, the country in which the Great Râshṭrakas (Mahârâshṭrakas) settled must have been called Mahârâshṭrakas; so that the Marathas of modern times are the descendants of those Kshatriyas under whose leadership and protection the Âryas settled south of the Narmadâ and along the banks of the Godâvari.*

Your appeal in favour of the Marathas is timely. As has been observed by Sir W. Hunter, the Marathas know only two occupations, ruling the country and tilling the soil. When they cease to rule, they sink into the position of peasants. They do not adapt themselves to a middling condition. This

must be prevented and the efforts of the existing Marâṭhâ chiefs should be directed towards this object. When our Maraṭhas cannot rule with the sword and the arm they should learn to rule with the pen and the brain; when they cannot be Rajás, Sardârs, or Chiefs, they should train themselves to be administrators. Military service they are, of course, naturally fitted for. If, however, they remain supine, and their country-men fail to assist them, the results must be deplorable to the whole Maraṭha country. For the last vestige of the martial and chivalrous spirit which distinguished the Kshatriyas of ancient times will be effaced.

* * * * *

Yours truly,

R. G. BHANDARKAR.

PREFACE.

"Vain is all talk of past glory, truth alone "presses itself forth for recognition; dismiss- "ing all gods and godesses from imagination "I speak of the grim present. The days "of mighty Shâhajehân or his illustrious son "Jahângir who rendered due respect to the "spirit and virtue of Hindu prowess have "passed into mere remembrance. No one "now thinks of Bâbar and Humâyun and "his thrice blessed son Akbar—all who "wielded the sceptre to the maintainance of "peace and happiness, even as it was fixed from "old Vedic times. None alas! there lives to "follow in the footsteps of these glorious names; "holy Benares has lost her learning, a minaret "desecrates the sacred ground of Mathura! "but for S'ivâji circumcision was the lot of "all India from end to end."

Thus sang the wandering bard to a solitary soldier resting under the shade of a Bunyan-tree after the fatigue of sport. The poet had offended the emperor Aurangzeb and finding no shelter even in Rajputana he was going to meet S'ivâji at Raighur. He was scarcely

conscious that he was addressing the very personage he was anxious to see; but the proud warrior felt a thrill of joy running through every drop of his patriotic blood and made the poet chant the verse as many times over again as he could. Promising the minstrel an easy introduction to the court of S'ivâji, the sportsman went his way; what however was the poet's surprise when on entering Raighur he found the self-same listener of his warm music, coming in all the splendour of state to receive the now illustrious guest. It is useless to pursue the story further, the poet rose high in Si'vaji's favour, being rewarded with the grant of as many villages as the times he had recited the verse quoted above. Much of S'ivâji's patriotic valour derives its glory from the fervour he imbibed at the fount of Bhukhana's Muse, as the beginning and inception of his spirit owed everything to Rámadása, Tukárâm and the Mahâbhârata.

The moral of the incident is obvious. Mankind is by nature often proud of a name or a birth-right. But few are the men, who like S'ivâji are proud of having done some momentous service to their motherland. Names

are but empty forms, mere symbols to perpetuate and suggest some grand idea, some exhalted ideal. They are more for use than for ornament and like the armorial bearings of feudal knights always point to some great achievement for which the bearer of the sign has reason to be proud. In its reviving, exhalting, strengthening, widening, enlarging influence is all the worth of a name; in this beneficial effect is all the good of biography and history, which deal with names and events connected with names. History cherishes the great names of the world not for the benefit of their progeny or their descendants, but for the exhorting ideal of duty and conduct, of virtue and character, of goodness and universality, that remains ever bound up with each such name. Hero-worship has its value in the influence it has on the world through the ideal which makes a hero. And the worship of names, the pride of caste and family, which I look upon as an important appendage of hero-worship, must have its use in the ideal which that name or caste or family suggests and perpetuates. And this ought to be so; for names are but venial mortal words which pass into obli-

vion as soon as uttered, unless they are bound up with that which is beyond words, beyond the ordinary run of the common world;—unless they in fact point to some Idea.

To me it appears pregnant of much important result,—every attempt to make a people feel the whole force of the duty imposed upon them singly and collectively simply from the fact of their bearing apparently an empty name. The present attempt of Mr. Birje appears to me an appeal to the Marathas more to recover the ideal they represent than to deepen the line which separates them from other classes. Union not disunion has been the principle underlying the *divisions* of Hindu society, strange as the assertion may appear. The *Brâhmaṇa* is a *Brâhmaṇa* in and through the fulfilment of that which makes him a *Brâhmaṇa*. The same applies to all classes without exception. The duties of class and class are distinct and definite and the fulfilment of them is never meant to interfere with universal good-will and active sympathy. The *Brâhmaṇa*, the *Kshatriya* (to which class the Marâthâs may be traced), the *Vais'ya*, the *S'udra*, each and all assisted in the sym-

pathetic harmonious working out of that Ideal of which they were the necessary compliments. It is upon something like the form of a commonwealth based on the principle of the division of labour that the consolidated structure of Hindu society is based. This principle of division is salutary and good in as far as it works with this primary aim; it becomes a fruitful source of much hardship, heart-burning, and unnecessary mischief as soon as it is carried to the opposite extreme. The idea which a class represents marks the line of its duty and defines the nature of its use. As soon as this duty and this use begins and ends in self-assertion and individual convenience; as soon, in fact, as the class has nothing in the shape of a world-redeeming ideal to justify its existence, that class stands distinctly for evil and must disappear as soon as it can be. Nature would not assimilate it in the economy of its system; it is bound to be thrown out as so much foreign matter and die a deserved death.

It is no doubt a very significant 'sign of the times' that India begins to show visible signs of spiritual revival. There can be nothing

so well calculated to consolidate the spirit of national union in a people than the clear understanding of and sincere admiration for all that is worthy and good in the past of their existence. A very acute thinker has attributed the cataclysm known as the French Revolution to the dying out of this sense of past greatness in the mind of the French people. Forgetfulness of past glory debases and demoralises man by rendering him unsteady in the wear and tear of ordinary work-a-day world. The wave of spiritual revival just touching the shores of our ancient land, is no doubt very refreshing and invigorating. But even here discrimination must get the better of superstition, and blind adherence to degenerate forms must not unoften argue considerable short-sight and want of real spiritual touch. We must learn to distinguish, and though there is much good in the division of Hindu society, we must learn that all and every division is not necessarily useful.

It is indeed refreshing to note that Mr. Birje's attempt to awaken his caste-brethren to a sense of the stupendous, national responsibility, which lies on their name is conceived in

a spirit of universality, kindness and honest duty. I do not wish here to enter into the merits of the discussion which he has raised about the word "Marâthâ" and its antiquity. None but a few oblique-eyed orientalists may require that proof. The Marâthâ race is indeed quite apart from the *Brâhmaṇa* and other races, and the great S'ivâji who belonged to this race traces his genealogy to the time-honoured house of the chivalrous princes of Udeypura. The Rajput has been immortalized by Col. Todd for his open-hearted, fearless, self-sacrificing valour, for his high sense of ideal duty. S'ivâji has largely justified his descent by his patriotism and I should really be very glad to see the day when books like this will awaken the Marâthâs to a sense of the greatness which attaches to the name they bear.

I cannot close this brief preface without the querry: In what lay the strength of men like S'ivâji? In what consisted the force of their conviction and self-reliance? Not certainly in physical strength, nor in intellectual superiority as we all know. To me it seems it all lay in the heart these men possessed. Religious de-

votion pointing to self-sacrifice as the ideal of duty, was the soul of the heart which made them great. The organizing, uniting power of the heart is immense, and in the example of such mighty ideals of ancient India, may be found a profitable lesson to solve some of the most intricate of present-day problems. Calling the people to an idea of what the name they bear represents is the first step to this interesting, ennobling, national re-awakening. Education as Mr. Birje recommends, is no doubt, the sole means of infusing the spirit of past glory and present responsibility into the mind of this important class of our community. The writer's appeal to the princes, chiefs, and wealthy gentry of his people deserves sympathetic attention of all lovers of learning and prosperity. I would only add let this education be of a kind to give us many a Sivaji from this race of hereditary patriots; to this end let efforts be directed towards education more through the 'heart' than the 'head.' Thus fully sympathising with the largeness of motive underlying Mr. Birje's attempt, I have much pleasure in introducing his brochure to the class he has addressed it.

NADIAD,
11th, November 1895. } MANILAL N. DVIVEDI

AUTHOR'S PREFACE.

That much injustice has been done, and much justice left undone, by good many writers who have hitherto written on the Marâthâs, I am quite convinced. My present writing, therefore, may be thought as a regular protest against such injustice. Let me say here that I have been not actuated by any bad motives towards anybody while sketching the following few pages. The sole object of my inquiry being no other than to arrive at the *'brutal truth.'* I know perfectly well, that objections may be made to the nature of my inquiry. But as I have endeavoured to call *a spade a spade*, I think, I have very little to be afraid of. I hope, the several authorities, I have quoted herein, are as strong and convincing as anything.

Properly speaking, I had no reason to add a preface of my own, since one of my learned and valued friends Professor Manilal N. Dvivedi B. A., the well-known scholar of Guzerath, had kindly undertaken to oblige me with a preface to this humble attempt of mine. But unless

I did so, I could not have been able to offer my heartfelt thanks to the gentleman for his kindness. When I know under what trying circumstances he obliged me with the preface, I have every reason to be extremely thankful to him.

In the same way, I am greatly indebted to several authors whom I have quoted as my authorities. I am also thankful to some of my sincere friends who encouraged me from time to time.

BARODA, *1st, April 1896.*

ERRATA.

Page.	*Line.*	
2 79 81	1 & 6 9 16	*Read* "a good many" *for* "good many"
9	4	„ "tribe" *for* "sect"
11	5	„ "later" *for* "latter"
13	12	„ "Bauddha" *for* "Budha"
14	10	„ "Buddhist" *for* "Budhist"
24	4	„ "gone to the length" *for* "gone in the length"
40	6	„ "every reason" *for* "every probability"
41	3	„ "a large extent among" *for* "the greatest extent in"
„	12	„ "among" *for* "in the"
42	17	*Omit* "there"
„	21	*Read* "among people" *for* "in people"
„	23	„ "on the supposition" *for* "on supposition"
45	14	„ "ensigns" *for* "ensings"
46	19 & 21	„ "Lachchhiyavva" *for* "Lasthiyavva"
„	25	„ "or" *for* "of"
50	7	„ "the president" *for* "a president"
54	8	„ "that makes a certain class of people venture" *for* "that a

Page. Line.

certain class of people should venture"

55 3 „ "wrongly done" *for* "wrongly shown"

56 3 „ "knotty" *for* "naughty"

„ 6 „ "I must call in all witnesses, if possible, such persons as" *for* "I must call in the witnesses, if possible, of such persons who"

„ 17 *Omit.* "Creditably"

74 17 *Read* "has reached" *for* "is reached"

79 15 „ "nor could they dispense with" *for* "nor they could dispense with"

„ 17 „ "on important occasions" *for* "at important occasions"

84 9 „ "So much" *for* "so much so"

87 19 „ "How then is it possible" *for* "How then it is possible"

97 19 „ "in return for" *for* "in return of"

99 10 „ "I cannot even conceive the state in which" *for* "I do not even conceive the state into which"

101 18 „ "bound" *for* "entitled"

102 [illegible] „ "all our movements" *for* "our all movements"

WHO ARE THE MARATHAS?

"Who steals my purse steals trash, 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands:
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed."

Shakespeare.

"With the vulgar and the learned, names have great weight; the wise use a writ of inquiry into their legitimacy when they are advanced as authority."

Zimmerman.

It is of much importance at the outset to consider whether this subject requires explanation, since so much has already been said about it by Marâthâ Historians. If we looked at the subject superficially, without having taken the trouble of making ourselves fully acquainted with the *pros* and *cons* of the question, there is little doubt, that we might be persuaded to say there remains nothing to be said at the present day. And

That is why, I am afraid, good many people would be inclined to find fault with the present attempt. It would seem, according to these critics, that we know very well who the Marâthâs are; that we have studied good many Marâthâ Historians, such as Grant Duff, Scot Warring, Mountstuart Elphinstone and many others; that we can enumerate even the smallest events in connection with the history of the Marâthâs; and that this being the case, we do not know where lies the necessity of bringing the subject afresh before our mind. It is mere impudence on the part of the writer to try to teach us what we know so well. As such critics may unhappily be found by thousands, if not by millions, in every rank of society, irrespective of caste and creed, this is, no doubt, a very difficult task to undertake. Nevertheless, whatever these good people may say, I am persuaded

to believe, that a large number of them, if not all, is in a state of ignorance as to all true knowledge about the Marâthâs. And why should it be so? The answer to this is not so obvious, since, it involves the consideration of two things; 1st, human nature which does not like to take the trouble of investigating the truthfulness of everything that it comes across, unless compelled to do so; 2ndly, when a certain kind of remark is repeatedly made, the mere frequency of the repetition confers a kind of truthfulness on the remark, and the public at large continue to believe it without much trouble. Unhappily such has been the case with the word Marâthâ. Strangers and foreigners, with a few honorable exceptions, do not seem to understand the real people to whom the term Marâthâs can appropriately be applied, and hence they are prone to fall into the mistake so invariably committed and

indulged in by writers on the Marâthâs. There lives a people in the country of Mahârâshtra, who know very well who the Marâthâs are, but they will not let foreigners know the real state of things for reasons best known to themselves. It has, therefore, been the singular lot of a Marâthâ himself to take up the above subject, though he knows that he is quite unfit for the task. I am well aware that I am quite unable to do full justice to the subject on account of the poverty of my knowledge and information. But since no Marâthâ of recognized ability has made his appearance, as yet, to protest strongly against the injustice being done to the whole community known by the name 'Marâthâ,' I think it is my duty as one of that community, to try, in my own humble way, to bring the subject prominently to the notice of all lovers of truth and impartiality and set an example, however poor, to those that

may be well qualified to enlarge upon the subject. With these preliminary remarks I may begin.

Of late, the word Marâthâ has been losing its intrinsic meaning, partly because attempts have been made by some Brahmin writers to usurp the name, and partly because foreigners do not take the trouble of understanding the real interpretation of the word *Marâthâ*. The former do not scruple to use the word in the wrong place, and the latter seem to be inclined to rely solely upon second-hand information supplied by the former. And what is the result? The result is the greatest possible confusion as to the real meaning of the word Marâthâ. It has almost lost its original and specific meaning, in the eyes of foreigners, in behalf of the universal and generic sense.

It is a pity that the term Marâthâ should begin to lose its true and origin-

al meaning and should begin to be a common-place term. Properly speaking every Indian ought to have felt very bitterly for this historical loss and ought to have endeavoured to set matters right then and there; since, there was a time when every Indian was proud of the *greatest power* that almost spread from one end of the country to the other. We, as Marâthàs, had great hopes in our Deccan Brahmins that they would leave no stone unturned in their attempts to vindicate the honour of that great name to which they owe their present position in society. I may be pardoned for this remark, but I cannot help making it. I am quite sure that many of our Brahmin friends will go with me when I say that the Deccan Brahmins came into prominent notice only after the foundation of the *Marâthâ Power*. I must, however, candidly admit that before the existence of the

above said power a few *Deshasthe* and *Sâraswate Brahmins* occupied a few yet important posts in the Courts of the Mohamedan Kings. Every impartial reader of our Marâthâ history knows it very well that the Marâthâ power was called after its most illustrious founder the *Great Shiwâji*, who belonged by caste to the Marâthâ community of the Deccan.

In passing, I should like to make mention here, that now-a-days attempts are being made by some of the Brahmin writers to show that the Marâthâ power was not created by the Great Shiwâji!* They say that, that power was already existing!! As far as my knowledge of Marâthâ history goes, I can

* Reading of two chapters from a new History of the Marâthâs that is being prepared for Longmans and Co. London, by the Hon. Mr. Justice Rânadé, on the 5th of June 1894 at Hirabag, Poona.

say without fear of contradiction that the term Marâthâ-power came into use in history, for the first time, only after the foundation of the same by the Great Marâthâ *Patriot*. If the Marâthâ power existed before the coming of the *Great Marâthâ*, I may say, it must have existed in the brains of these singular writers! Authorities can be cited by scores in order to prove that the Marâthâ power was founded by none but the Great Shiwâji and Shiwâji alone. That his sympathy, his greatness, his endurance, his prowess, his skill, his patriotism, his invincible determination and his love of liberty led him to establish the Marâthâ Power, leaves no doubt. But I do not mean to dwell at length on this point, since it does not form the primary intention of the present subject.

There are some half a dozen different ways in which the term Marâthâ has been derived by eminent scholars. Some

derive it from two Sanskrit words *Mahâ*, great, and *Ratha* or *Rathi*, a warrior.* According to some, it comes from the word Râṭhor, a well-known sect in Râjputânâ.† "In ancient copper-plate grants, as well as inscriptions, we often meet the word Maharatha (महारठ), and I am inclined to think that the derivation (of महाराष्ट्र) from Maha-ratta is correct. A race is sometimes named after a country, sometimes a country after a race."‡

Dr. Bhandarkar thus derives the

* (1) Vide Professor R. R. Bhâgawata's 'मऱ्हाठ्यांच्या संबंधानें चार उद्गार' pp. 2, 3. (2) *Asiatic Researches*, Vol. 9, p. 241. (3) Consult Pandit Bhagawânlâl Indarji's opinion on this point published in the R. A. S. J. Bombay.

† "Ramdeo was of the tribe of Râthor, the same with the nation well-known in India under the name of Mahrattors."—Introduction to the *History of Hindostan*, by Alexander Dow (1803).

‡ Introduction to *Ballads of the Marathas* by H. A. Acworth, C. S.

word, 'Mahârâshtra' in his *Early History of the Dekkan*, the most important historical work that was ever published on the history of the Deccan. "The Râṣṭikas, the Sanskṛit of which name is Râshṭrikas, were very likely the people of Mahârâshtra, for a tribe of the name of Raṭṭas has from the remotest times held political supremacy in the Dekkan. One branch of it assumed the name of Râshṭrakûṭas* and gov-

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* Râshtrakûta was the name of one of the ninety six families or *Kulas* of the Marâṭhâs (मराठ्यांचे ९६ कुळें). Râshtrakûta or Rashṭrakunda was the name of the fourth son of Somasharma or Soma the descendant of *Puruvava* (पुरुरव) the grandson of the Moon the founder of the Lunar race. I am persuaded to believe that the name Râshtrakûta should only be applicable to the members of that particular family or *Wansh* (वंश), and should not mean the whole race or tribe; and consequently 'राष्ट्रकूटकुलोद्भवम्' should not mean here 'Sprung from the Râshtrakûta *race*,' but should rather mean 'sprung from the Râshtrakuta

erned the country before the Chalukyas acquired power. It re-established itself after about three centuries, but had to yield to the Châlukyas again after some time. In latter times, chieftains of the name of Raṭṭas governed Sugandhavarti or Saundatti in the Belgaum districts. In the thirteenth edict the Petenikas are associated with Bhojas instead of Râṣṭrikas. Bhojas, we know, ruled over the country of Vidarbha or Berar* and also in other parts of the Dekkan. In the inscriptions in the caves at Kudâ† the name "Mahâbhoja" or Great Bhoja occurs several times, and once in an

family or *Wansh* (वंश).' I believe a combination of several *Kulas* (कुळे) or families is necessary to form a race or tribe.

* In the Das'akumâracharita, the family of Bhojas has been represented as having held sway over the Vidarbha country for a long time.

† Kudâ inscriptions Nos. 1, 9, 17, 19, 21 and Bedsâ No. 2; Arch. Surv. of West. Ind. No. 10.

inscription at Bedsa. Just as the Bhojas called themselves Mahâbhojas, the Râshṭrikas, Raṭṭis, Raṭṭhis, or Raṭṭhas called themselves Mahâraṭṭhis or Mahâraṭṭhâs, as will be shown below, and thus the country in which they lived came to be called Mahâraṭṭha, the Sanskṛit of which is Mahârâshtra.....

.....Thus about a hundred years before Patanjali the whole of the Southern peninsula up to Cape Camorin was in direct communication with the north, and the Dekkan or Mahârâshtra had regular kingdoms governed by Râṭṭas and Bhojas."*

Whichever of the above derivatives be correct, they all undoubtedly point to a historic and chivalrous origin for which every Marâthâ in whose veins the true blood of his honoured sires flows cannot but feel proud.

* Dr. R. G. Bhâṇdârkar's *Early History of the Dekkan*. Sect. III. p. 10.

There is very little doubt that the word "Marâthâ" is very very old.* While Nanda reigned in the country of Magadha (about 350 B. C.) there lived a scholar named *Vararuchi*, who composed a grammatical work bearing on the Prâkṛit or *Bâlabhâshâ* specially used in Sanskṛit dramatical works. The last *Sûtra* of which is "शेषं माहाराष्ट्रीवत्." There is a tradition among the Buddhist people that their greatest patron and king As'oka had sent some Budha Missionaries into the country of Mahârâshtra. We know that Nanda was succeeded by Chandragupta whose successor was his son Bindusâr. And As'oka or *Priyadarshî* was the successor of his father Bindusâr. From these facts it is evident that the word "Marahaṭṭa" or "Mahârâshtra" is more

* See *Dronaparva* in the *Mahâbhârata* (1500 B. C.)

than twenty-two hundred years old.* Dr. Bhândârkar slightly differs from this which will be noticed from the following quotation made from his *Early History of the Dekkan.* "In the Mahavamso, a Ceylonese Chronicle which was written in the third quarter of the fifth century of the Christian era, and in the Dîpavamso, which is much older, the Budhist Saint Moggaliputto, who conducted the proceedings of the third convocation said to have been held in the time of As'oka, is represented to have sent missionaries to Mahârâṭṭha, Aparantaka and Vanavâsi.† Whether the name Mahârâṭṭha or Mahârâshtra had come into use in the time of As'oka does not appear clear from this, but that

* Professor R. R. Bhâgavata's "मराठ्यांच्या संबंधाने चार उद्गार" p. 2.

† Mahavamso, Turnour's Ed. p. 71 and 72, and Dipavamso, Oldenburg's Edition., p. 54. The latter however omits Vanavâsi.

it was used in the early centuries of the Christian era admits of little doubt. In some inscriptions in the cave-temples at Bhâjâ, Beḍsâ and Kârli which are to be referred to the second century, the male donors are called Mahârâṭṭhi and the female Mahârâṭṭhini, which names, as observed before, correspond to Mahâbhoja and Mahâbhojî and signify the Great Raṭhi (man and woman).* Simi-

* Arch. Surv. of West. Ind. No. 10, Bhoja No. 2; Karli Nos. 2 and 11. Pandit Bhagvânlâl appears to me clearly wrong here in taking Mahârâṭṭhi to be equal to the Sk. Mahârathi translating it as "a great warrior," for in Beḍsâ No. 2, a woman is called Mahâraṭṭhinî where the word certainly cannot mean a great warrior, and to interpret it as the "wife or daughter of a great warrior" is simply begging the question. Mahâraṭhi appears clearly to be the name of a tribe and is the same as our modern Marâthâ. It will appear from this inscription that there were intermarriages between the Mahâbhojas and the Mahâratthis, for the lady mentioned in this inscription was the daughter of a Mahabhoja and a Mahârattthinî or the wife of a Mahâraṭhi.—*Early History of the Dekkan*, foot note p. 10.

larly, in the large cave at Nânâghât* a Mâhârâthi hero is mentioned.† The latter hero is called Mâhâraṭhiganakayiro (महारठिगनकयिरो) *i. e.*, 'the heroic Marâthâ leader or the hero of the Marâṭhâ tribe.'‡

Now let us see who the Marâthâs are. According to the present fallacious theory, most probably advanced by some of the interested classes in the Deccan and supported by foreigners through want of real knowledge, all the inhabitants of the country of Mahârâshtra are called Marâthâs!§

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* This Ghât is situated on the old road between Murbâd of the Thânâ District and old Junnar of the Poona District.—*Marathi Translation of the Early History of the Dekkan.*

† *Early History of the Dekkan*, Section III. p. 10

‡ *Early History of the Dekkan*, Section IV. p. 12

§ (1) Speech of the Honorable Mr. Justice Rânadé delivered on the occasion of presenting an Address to H. H. the Mahârâja Sayaji Rao Gaikwad of Baroda by the Marâthâ Community of

It is a matter for regret that the above theory should find its way in eminent works of reference such as the *Encyclopædia Britanica*, the *American Cyclopædia* etc. because, it is feared that it may still do great harm to the cause of the real Marâthâs in the distant future, if it be allowed to remain in the same state without attempting to bring it into question. It is high time that we should do something in the way. It is a mistake, there is no doubt, on the part of the Marâthâs that they did not protest very strongly against the injustice done to them, both by their countrymen and foreigners, and try to rectify the same ere long. But as the majority of the poor Marâthâs seldom know how to read and write, the real state of the things was not brought

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Poona on the 27th September 1885 at *Eagle's Nest*, Poona, Railway Station. (2) Pro. R. R Bhágwata's 'मराठ्यांच्या संबंधाने चार उद्गार' pp. 23, 61, 70.

to their notice. It is no wonder, therefore, if they did not enter a protest earlier.

I should like to make a few extracts from the above works in support of my statement, before I proceed to examine the validity of the above theory in its various aspects.

(1) "The etymology of the word Mahratta (or Marhatta, as it is written in the vernacular) is uncertain. The name does not indicate a social caste, or a religious sect; it is not even tribal. It embraces the people of all races who dwell in the region of Maharashtra, both high-caste and low-caste Hindus; it is applied, of course, to Hindus only. Thus there are Mahratta Brahmans, next Mahratta Kunbis (Kunbis) or cultivators, and Mahratta Rajputs or warriors, though the latter have but a small infusion of real Rajput blood. The Mahrattas then are essentially

Hindus in religion and in caste ordinances, not differing in these respects from the Hindus in other parts of India. They have a language of their own called Mahratti, a dialect of the Sanskṛit—a copious, flexible, and sonorous tongue.

... ...

"In general terms the Mahrattas, as above defined, may be described under two main heads, first the Brahmans, and secondly the humble or low-caste men....

"Apart from Brahmans, the Mahrattas may be generally designated as S'udras, or men of the humblest of the four great castes into which the Hindu race is divided. But as indicated above, the upper classes among the Mahrattas claim to be Kshatriyas or Rajputs."

Encyclopædia Britanica, Vol. XV. page 289.

(2) "Mahrattas (Maha-rashtra, great people) a people inhabiting the region

in central and western India bounded N. by the Satpoora mountains, E. by the Wyne-Ganga and Manjara rivers, S. by the Kistna and Mulpurda (Malaprabha) and W. by the Indian Ocean. ..... They are of Hindu race and are hardy, active, and well proportioned, but very ill-favoured; their stature is small, their skin is dark, and their features are irregular..... They are devout Brahmans" !

The *American Cyclopædia*, Vol. XI. page 26.

(3) "Mahrattas, Maharatta—Formerly two powerful states of Hindustan, divided into the Poonah or Western Mahrattas and the Nagpoor, or Eastern Mahrattas" !!!

Royal Dictionary Cyclopædia. Div. VIII. page. 697.

It is a great pity that such false statements should appear in such useful

and valuable works of const[illegible] reference! Only a slight exertion on the part of the contributor[illegible] the above most valued works in the way of ascertaining the facts, would have quite sufficed to render their statements as trustworthy and credible as anything; besides it would have enhanced the value of the works much more in the eyes of the learned Marâthâs. The foregoing extracts show that they are neither uniform nor consistent. They seem to have been made at random! Such a state of things is always to be deplored! Now, let us see how far the foregoing statements hold good. If the name Marâthâ does not indicate a social caste, or a different sect of people, and if it be not even tribal,* as stated

* (1) "Mahârathi appears to be the name of a tribe and is the same as our modern Marâthâ." Dr. Bhândârkar, vide page 15 foot-note.*

(2) "At any rate, whether the word Marathe

in Extract No. 1, then, I fail to see why the word itself should have existed at all. It must seem to be redundant for all practicable purposes, if it did not mean some particular caste or tribe; and consequently at any time it could very easily be dispensed with without depriving any race in the country of Mahârâshtra of its particular name! But the very thought itself would seem absurd, since the name belongs to a particular race, who otherwise will have to be content to go without a name! The name Marâthâ does not embrace all races that dwell in the region of Mahârâshtra—a fact which will be seen very easily. For, if every inhabitant of the said country can claim its use as a

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is derived from Maharathod, Mara-hatta, Maha rashtra, or Maharatha, there is little doubt that it is meant to signify a race brave and hardy, and probably pugnacious."—Introduction to *Ballads of the Marathas* by H. A. Acworth C. S. p. vii.

matter of right, then every *Pariah*, every *Shoe-maker*, and every *Mohamedan* as well, has as much right to the *word* as every Deccan *Brahmin* pretends to have! To be more plain almost all the classes living in the country of Mahârâshtra, must go in the same class. I do not know how many of our Brahmin friends, fond of calling themselves Marâthâs, would like to be ranked with Pariahs and other low-caste people in the Deccan. Granting that some of our Brahmin friends, nevertheless, would like the idea, we, as true Marâthâs, not only never tolerate such classification, but as a body, would protest very strongly against such usurpation of the term by which we are known, be the usurpers Brahmins or Pariahs, and be their position as high or as low as ever. As far as we know, the educated classes of the Deccan, and especially our Poona Brahmin friends,

now-a-days, appear to take pride in appending the title Marâthâ to their name. A very few of them have gone in the length of assuming even the family surnames of the Marâthâs with motives best known to themselves!* I do not know what is there to gain by such misuse of language! Such an act is deprecating in itself.

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* (1) "Ichalkarangikar Ghorpades—Nârâyanrâo, the first of the family, a Chipluni Brahman distinguished himself in the services of the Kâpsikar Ghorpades, on which account he received the village of Ichalkarangi near Kolhapur."

Selections from State Papers, Bombay Marâthâ Series, vol. I. p. 677.

(2) "Devdhar, called Dhamdhéré—The family of Devdhar held the situation of Yekberzi, a department in Accountant's Office at Poona."

Do. Do. page 671.

(3) Similarly some Brahmin families viz. Bivalkars, Wâlimbés, and Purohits are at present known by the Marâthâ surnames of Angrés, Ghorpadés and Shirkés respectively.

No Marâthâ would ever stoop to part with the special honour (his name) that has been handed down to him as a rightful legacy. It is a part and parcel of his ancestral history. It is a noble relic of chivalry handed down to him from his remotest forefathers. It is a rallying point of the community. It is a *Public Monument* of that in him which is great, noble, honourable and deserving. And that is why he would never like to part with it. The poor Marâthâ has been deprived of almost everything but his name; and to try to deprive him of what he values more than his own life, is not only cruel but inhuman!

Marâthé is an altogether different caste in the country of Mahârâshtra. Go wherever you will in the country and you will surely find the Marâthâs in greater number in comparison with other castes almost in each city, town,

or village. You will find the head of every village who is called a *Patel* or *Pâtil* belonging to the above class with few exceptions. The *Deshmukhas*, as a rule, belong to the very caste. Most of the *Khotas* are Marâthâs as well. In short, the greater number of the population of Mahârâstra consists of Marâthâs. All these facts go to prove conclusively that the Marâthâs have much to do with the country of Mahârâshtra, nay, the country itself owes its name* to the same class of people who were once the sole masters of it.

* "England is called England after the Angles or English, who were by no means the most important section of the Danish or Low Dutch invaders. I think it probable that the name Maharashtra was derived or Sanskritised from the word Maharatta, that is, a race of Maharathas or great warriors, and not that the word Maratha comes by the inverse process from Maharashtra. The best proof of this, is that the land of the Marathas is known in their early Puranas as Dakshinapatha or Dandakaranya, and not Maharashtra."—Introduction to *Ballads of the Marathas* by H. A. Acworth C. S. p. vii.

History abounds with Marâthâ ruling families such as the *Châlukyas*, the *Silâhars*, the *Kadambas*, the *Yâdavas*, the *Chouhans* &c. I think, it will not be out of place, if I give here short account of some of the ruling families mentioned in the ancient chronicles of the country. These families belonged to the Marâthâ race—a fact which will be noticed hereafter. I may begin with the Chalukyas.

The Châlukyas (चालुके, चाळके, साळुंखे).

Jaya-Sinha is generally recognized as the founder of the Chalukya dynasty which flourished at the very beginning of the fourth century after Christ, perhaps even it may be carried back to the third century. From Kîrtivarma, the seventh* descendant of the line, two separate branches of the line came

* Mr. Walter Elliot thinks him to be the 5th person of the line.

into existence. Kîrtivarma had two sons of whom the former, Satyâs'raya succeeded his father and uncle as the representative of the Kalyân Branch otherwise known as the Satyâs'raya Kula after his name, while the latter, Vishnuvardhan, the Little (Kubja कुब्ज) became the founder of the Râjamahendry dynasty. From Satyâs'raya twenty-four persons (A. D. 609) are said to have reigned at Kalyân (the western line) the last of whom Somes'wara Deva IV., Tribhuvan Malla was dethroned by Bijjalee Deva of the Kalabhuriya line (A. D. 1182).

While some thirty kings are said to have reigned at Râjamahendry beginning from Vishnuvardhan II., or Kubja Vishnuvardhan to Vîra Deva Kulottunga Chola or Saptama Vishnuvardhan who was viceroy from A. D. 1079 to 1135.

The Chalukyas were of the lunar race

and apparently worshipers of Vishnu."*

I make the following extract from a valuable paper relating to the Châlukyas published in the Madras Journal of 1858.†

"Previous to the arrival of the first Châlukya in the Dakhan the Pallavas were the dominant race. In the reign of Trilochana Pallava, an invading army, headed by Jaya Sinha, surnamed Vijayaditya of the Châlukya-kula, crossed the Narbudda, but failed to obtain a permanent footing. Jaya Sinha seems to have lost his life in the attempt, for his Queen, then pregnant, is described as flying after his death and taking refuge with a Brahmin called Vishnu Somayâji in whose house she gave birth to a son named Râja Sinha, who subsequently assumed the titles of Raṇa-Râga

* Journal R. A. S. of Great Britain and Ireland Vol. I Part II page 255 (1865).

† By Mr. Walter Elliot, of the Madras C. S.

and Vishnu Vardhan. On attaining to man's estate, he renewed the contest with the Pallavas, in which he was finally successful, cementing his power by a marriage with a princess of that race, and transmitting the kingdom thus founded to his posterity. His son and successor was named Pulakes'i and his son was Vijayâditya II..... The next prince was Kîrtivarma, who left two sons, the elder of whom, Satyâs'raya, succeeded him in the kingdom of Kuntala Des'a, the capital of which was Kalyân, a city still existing under the same name, about one hundred miles west and a little north of Hyderabad; while the younger, Kubja Vishnu Vardhana or Vishnu Vardhana the Little (Kubja), established a new seat for himself in Telingana by the conquest of Vengipuram, the capital of the Vengides'am, which comprised the districts between the Godâvary and the Krishnâ

below the Ghats. This event appears to have taken place about the end of the sixth or the beginning of the seventh century.

"The two families ruled over the whole of the table-land between the Narbuddâ and the Krishnâ together with the coast of the Bay of Bengal from Ganjam to Nellore, for about five centuries....

"The Junior branch extended their territories northwards from Vengi to the frontiers of Cuttack, and ultimately fixed their capital at Rajamahendri, the modern Rajahmundry. More than one revolution appears to have occurred in the course of their history, but the old family always contrived to regain its power, until the kingdom passed by marriage to Râjendra Chola, the then dominant sovereign of Southern India, in his person the power of the Cholas had reached its zenith."

The Silâras or S'ilâharas (सेलार, शेलार).

Three distinct families of chief or minor princes with the name of S'ilâra or Silahâra ruled at Thana (Sthânaka), Goa and Kolhapur. 'Probably the original stock from which the three branches of the S'ilâras afterwards branched out belonged to the city of Tagara.'* 'They all traced their origin to Jîmûtavâhana the son of Jîmûtakétu, who was the king of a certain class of demi-gods called Vidyâdharas, and who saved the life of a serpent named S'ankhachûḍa by offering himself as a victim to Garuḍa in his place.'† 'Tagara was a famous town in the early centuries of the Christian era and retained its importance till a very late period, but unfortunately the town has not yet been identified, nor have we found any trace of the

* The Hon. K. T. Telang M. A. L. L. B. on a *New S'ilâra Copper-Plate Grant.*

† *Early His. of the Dekkan* by Dr. Bhandarkar.

Silâhâra kingdom with Tagara as its capital.'* Colonel Wilford, however, identifies Tagara with the modern Junnar. It seems that the Silâra kings of the Goa branch were subordinate to the kings of the Râshtrakûta line. 'The princes of the branch of the family which reigned at Kolhapur appear to have been feudatories of the Châlukyas in the 12th century A. D.'† But there are grounds to suppose that the Thana Sîlaras were *Chakravartis*. The Silâras may well be inferred to have been devotees of S'iva. Mahâlakshmî was the tutelary deity of the Kolhapur Silâras who were clearly the followers of the Paurâṇic and Vedic religion. It seems that the Silâra families ruled between 700 A. D. and 1100 A. D.

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* *Early His. of the Dekkan* by Dr. Bhândârker.

† The Hon. K. T. Telang M. A. L. L. B. on a *New S'ilâra Copper-Plate Grant.*

"There are at the present day many Marâthâ families of the name of S'elâra reduced to poverty, and the name Selârvâdi of a station on the railway from Khaṇḍâlà to Poona is also, I believe, to be traced to the family name of the sovereigns of Tagara."*

The Kadambas (कदंब, कदम).

'According to Sir Walter Elliot, Mayûravarma is described, in his principal inscription, as founder of the Banvâsi branch of the Kadamba family. Now we find this same Mayûravarma to have been the third, or according to some accounts the sixth, prince of the Kadamba family after Trinetra Kadamba—the prince described as the founder of the Goa branch. So that the inference that the two branches sprang from the same principal stem is not negatived by the circumstance that the one branch

* Ramkrishna Gopal Bhandarkar, M. A., Hon. M. R. A. S.

refers to one person, and the other to another as its founder.'* But it is proved that the Banvâsi branch was the senior branch of the two. 'Banavâsi† was the seat of the chiefs of the Kadamba family, but these were nothing more than feudatories during the eight or nine centuries of Châlukya supremacy.'‡ However it has been recorded that the Kadamba Kings who flourished before the 5th century after Christ, were independent sovereigns. It seems that the earliest Kadambas were of the Jaina persuasion, 'but that in very early times they abandoned that religion for Brâhmanism.'§

The Yâdavas of Devagiri (यादव, जाधव).

Subâhu who belonged to the Yâdava

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* The Hon. K. T. Telang M. A. L. L. B., vol. XII., B. B. R. A. S. Journal page 306 (1876).

† In North Canara.

‡ Sir Walter Elliot, *Ind. Ant.* V., 179.

§ Mr. Fleet, J. B. B. R. A. S. IX., 233.

race was a Universal sovereign. His second son Dṛiḍhaprahâra became the king in the south of Deccan. The Yâdavas, were first lords of Mathurâ, then from the time of Kṛishṇa they became sovereigns of Dvâravati or Dvârakâ. Dṛiḍhaprahâra's capital was Shrînagar according to the Vrata-khaṇḍa while from the grant it appears that the town Chandrâdityapura* was his capital. Bhillama II. married to Lasthiyavva, the daughter of Jhanjha who was probably the Silahâra prince of Thanna of that name. She sprang from her mother's side from the Râshtrakuta family, and through her son became "the upholder of the race of Yadu;" so that she was connected with three ruling dynasties and flourishing kingdoms. Bhillama III. married Hâmmâ, the daughter of Jayasiṁha and sister of Âhavamalla, the

* The modern Chandor in Nassik District.

Châlukya emperor. It was Bhillama V. who acquired for his family the empire that was ruled over by the Châlukyas. Bhillama V. was the last king of the early Yâdava kings of Seuṇdes'a,* who died in 1191. A. D.

Devagiri was founded by Bhillama V. in 1187 A. D. Jaitrapâla or Jaitugi succeeded Bhillama in 1191 A. D. This king's son and successor was Singhana under whom the power and territory of the family greatly increased. He seems to have invaded Gujarât several times and put the Gurjar† king in constant terror. After Singhana his grandsons Krishna and Mahâdeo came to the throne. Mahâdeo annexed the kingdom of Konkan to

* The modern Khandesh.

† The country in which the Gurjar kings happened to rule came to be called after their name Gurjar-reshtra. The words Gurjar and Gurjar-rashtra are written in the vernaculars as Gujar and Gujarâth. Gujar is one of the well known Marâthâ surnames.

the territories of the Yâdavas. Mahâdeo like his predecessors reigned at Devagiri. Râmachandra or Râmdeo was the last of the independent Hindu sovereigns of Deccan. The Musalmans had been firmly established at Delhi for about a century. In the year 1294 A. D. Alla-ud-din, solely through the false reports he spread in the army of Râmadeo, gained victory. Râmadeo died in 1312 A. D. and was succeeded by his son Shankar. As the latter king discontinued sending the annual tribute to Delhi as was promised by his father, Malik Kafer was again sent to Deccan in 1312 A. D. to reduce him to submission. The king was put to death and Malik fixed his residence at Devagiri. Harpâla the brother-in-law of Shankar raised an insurrection and drove away some of the Mohamedan governors. But in A. D. 1318 Harpâla was taken prisoner by

Mubarik who inhumanly flayed the former alive.*

Now, it remains to be shown that the Châlukyas, the Kadambas, the Sillâhars, the Yâdavas or Jâdhavas and many other ruling families, such as the Paramârs, the Chohâns, the Solankis &c. did actually belong to the Marâthâ caste. In order to establish this, I may be allowed to bring forward the following facts:—

1*st*. I am persuaded to believe that the name 'Marâthé or Marâthâs' of the modern times is the same as the 'Mahâratthis or Mahâratthâs' of the ancient time. We know it very well that the names of races, tribes and of ancient families are handed down from posterity to posterity and they are very seldom

* *Early History of* the *Dekkan* by Dr. R. G. Bhândârker M. A., Hon. M. R. A. S. late professor of Oriental languages, Deccan College, Poona.

substituted by others, unless there be some extraordinary reasons to account for such a change. We have already noticed that there were Mahâratthi warriors in ancient times.* So, there is every probability to suppose that the same name 'Mahâratthi' has been handed down to our own times and consequently the modern Marâthâs are the offspring of the 'ancient Mahârathâs.'

2*nd*. The family names such as, Châlaké, Salunké, Kadam, S'ellar,† Yâdâv, Jàdhav, Pawâr, Moré,‡ Chouvân, Pâllav,

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* See pages 15. 16.

† "It seems probable that Silâhâra and Shailâhara are Sanskritised forms of the common Marathi surname Selar."

Bombay Gazetteer, Thana, vol. XIII., part II., page 422 foot-note.

‡ "Traces of the Mauryas remain in the surname Moré, which is common among Marathas, Kunbis, and Kolis."

Bombay Gazetteer, Thana, vol. XIII., part II., page 120, foot-note No. 8.

Ràshtrakunda, Gujar, Sâlvi, Nalâwadé,* Sisode, Làda, Sooryawanshi, Somawanshi, Dalvi &c. are only found to the greatest extent in our modern Marâthâs.† If some one makes a travel through

* "The only trace of the Nalas occurs in a local story of a Nala Râja. Nala is still a Marâthâ surname."

Bombay Gazetteer Thana, vol. XIII., part II., page 420 foot-note.

† Sometimes we come across Marâthâ surnames in the people of other castes except the so-called *Pandharpeshas*. But it will be agreed on all hands that they are found to a very small extent. It is probable that, all such people with Marâthâ surnames once belonged to the Marâthâ community, from which they were subsequently separated on account of their following different callings. Household circumstances may have compelled some Marâthâs to follow some profession or other, which, in the long run, seems to have become the name by which they and their progeny came to be called. Everybody knows that there are as many castes in this country as there are professions. It should be mentioned here that some of these professions are as honourable as anything and people following them are held in

the country of the Marâthâs, I am sure, he will meet with the above families throughout his journey. It is hardly, to be mentioned that such and similar -

high respect and are generally looked upon as equals by the Marâthâs; while there are others that are looked down upon by them simply because they are not sanctioned by their caste *Panchâyat*. It is a well-known fact that the Marâthâ people are exceedingly fond of clinging to the manners and customs of their forefathers. It is possible, therefore, that they may have put aside some persons who disregarded the caste rules or rather followed the forbidden professions. Instances can be cited by scores, of this kind of high-handed procedure among the Marâthâs of our own times. How much more, then, there must have been the rigidity of caste-chastisement amongst them when they were the ruling as well as the most prominent race in the country? It is evident, therefore, that a few Marâthâ surnames found in people of other castes than the Marâthâs can only be satisfactorily accounted for on supposition that their forefathers belonged at some remote period to the Marâthâ race from which they were subsequently separated by their following different professions held objectionable by the Marâthâs.

families had once the good luck of ruling over some part or other of the country of Mahârashtra and elsewhere. The coincidence in almost every way in the names given above with those of the ancient ruling families, admits of little doubt as to their being one and the same. And unless we take them to be so, these names so singular in coincidence cannot be satisfactorily accounted for, on any other reason.

3rd. The modern Marâthâs worship the God *S'iva* in some of his forms and we know that the ancient ruling families, with a few exceptions, were devotees of *S'iva.**

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* It is said of the Early Chalukyas :—

(1) "The worship of S'iva in his terrible forms seems also to have prevailed, as the Nassik grant of Nâgavardhan assigning a certain village to the worship of Kâpâlikés'vara, or the God wearing a garland of skulls, would show."

Early His. of the Dekkan. Sect. X., p. 45.

(2) "God Somanâth of Surâshtra" is distinct-

4th. We come across '*Solar* or *Lunar* races &c' in the narratives of the ancient princes, while there are documentary proofs to show that most of the modern Marâthâ families have much to do with the same races.* There are several Marâthâ families whose surnames are

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ly referred to apparently as a favourite deity of the Silâras.'

A New Silâra Copper plate Grant by the Hon. K. T. Telang M. A. L. L. B. page 28.

(3) "From numerous references and grants the Thana Silâhâras seem to have been worshippers of Śiva."

Bombay Gazetteer, Thana, Vol. XIII., part II., page 421.

(4) See Professor R. R. Bhâgawat's 'मराठ्यांच्या संबंधानें चार उद्गार,' p. 13.

* It is said of the Rastrakuta kings :—

(1) 'सोमं सुनोति यदेषु सोमवंशविभूषणः'

i. e. that ornament of the lunar race extracts the juice of Soma in sacrifices.

Early Hts. of the Dekkan. page 56.

(2) "वंशो हिमांशोर्जयति प्रसिद्धो यस्मिन्स राजा यदुराधिरासित्
Hemadry's Rajaprashasti II.

Sûryawanshis (सूर्यवंशी) and *Sómawanshis* (सोमवंशी). And there is no doubt that these names have been handed down to them from time immemorial. At least one half of the Marâthâ families trace their descent* either from the *Sun* or the *Moon*.†

5*th*. The matrimonial connections between the several ruling families of the ancient times, go to prove that they belonged to the same tribe or race or class.‡ Unless they all belonged to the

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* It is probable that some of the Marâthâs must have had on their family-ensings or flags the images of the *Sun* and the *Moon* as their distinguishing marks. And those who gathered round the *Sun-flag* and fought by its side, might have called themselves the followers of the Sun; while those who gathered round the *Moon-flag* might have become the followers of the Moon.

† The *Bhôgawat*; the *Skanda*; the *Agani*; the *Bhavishya* and several other *Purânas*.

‡ (1) Indraraja II. of the Rashtrakutas "mari-

same tribe, matrimonial alliances could never have taken place among them. There are no grounds to suppose that the ancient ruling families were catholic in their views with regard to these important connections.

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ed a girl who belonged to the Chalukya family, though on her mother's side she was connected with the lunar race, probably that of the Râshtrakutas themselves." *Early His. of Dek.* sec. XI., p. 47.

(2) "Tailapa of the Chalukyas married Jâkabbe, the daughter of the last Rashtrakuta king."

Ibid. sec. XII., p. 59.

(3) "Vikramâditya II. the Chalukya married the daughter of the Silara king of Kárahâtaka or Karhâd."

Ibid., p. 64.

(4) Bhillama, the founder of the Yadavas, married, according to the grant, Lasthiyavva, the daughter of Jhanjha who was probably the Silâhâra prince of Thânnâ of that name. Lasthiyavva sprang on her mother's side from the Râshtrakuta family, and through her son became the "upholder of the race of Yadu;" so she was connected with three ruling dynasties of flourishing kingdoms.'

Early His. of the Dekkan. Section XIV., p. 77.

6th. Notwithstanding the wear and tear of time, the Marâthâs have retained the martial qualities of their race up to the present period. If I flatter not, I think, no other race supplies more military recruits to the Native Regiments of our times than the Marâthâ race does. Their martial exploits are highly spoken of and admired even by foreigners.

The last but not the least of the arguments is that from time immemorial, we find the Marâthâs occupying the posts of Patel, Deshmukh* etc. The Patel, we know, is the head of each village and the Deshmukh is the chief marager of a *Desh* or district. But it seems that the offices of Patels and Deshmukhs subsequently became nominal

* "The Deshmookhs and Patells, with few exceptions, are Mahrattas, as the Deshpandyas and Koolkurnees are Brahmins."

History of the Mahrattas, by Grant Duff. Preliminary Observations, page 17.

under British Rule and they ceased to exercise their former authorities over the villages and districts assigned to them, though they hold their *watanas* as before.* It is evident from this that unless the ancient kings belonged to the Marâthâ caste, they would never have conferred those most responsible and trustworthy posts on the Marâthâs. One may look down upon these posts of the present time, but, time there was when they were held important offices, since, they formed the only medium through which every kind of civil proceedings was carried out

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* "But the present change of system has effected a corresponding change in the circumstances of the Patel: each individual ryot being alone responsible for the assessment on his holding, the principal onus is removed from the Patel, and he is deprived of uncontrolled action, and shorn of a great portion of his dignity."

Mr. R. N. Gooddine's *Report on the Deccan Village Communities.* page 15.

and justice was administered.* The

* (1) "The Patell superintends the cultivation, manages the police, and frequently provides for the amusement, as well as the protection of the village. When disputes arise, which cannot be settled by the friendly interference of neighbours, the complaint is carried to the Patell, who advises, admonishes and frequently induces the parties to compromise the matter; but if it seems necessary the Patell assembles some of the inhabitants best acquainted with the circumstances, to whom the case is, in duo form, submitted for arbitration; this is called a Punchayat, which commonly consists of five members."

History of the Mahrattas by Grant Duff. P. 16.

(2) "Opinions are various as to the origin and attributes of the Patel, the most important personage in village sway, whose office is by many, deemed foreign to the pure Hindoo system and to which language even his title is deemed alien. But there is no doubt that both office and title are of ancient growth and even etymological rule proves the Patel to be head (पति) of the community."

Annals and Antiquities of Rajast'han by James Tod.

Patel was as much a Magistrate as he was a Collector of his own village. Nobody could dare question his authority. His position was just like a petty chief or prince.* He could gather his council† at whatever time and occasion he liked. He was a president, so to

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* "In those districts where, from the most ancient times, the rest of the tenantry have retained their influence, and have submitted as a body to the demands of Government, and have bound themselves to be answerable for the total revenue of their village, the Patel is little more than a Government servant; but where, either from the absence of such influence, or from any cause, the Patel had been the chief responsible agent, he had gained a corresponding degree of influence over the rest of the inhabitants; and in many instances he exercised rather the functions of a feudal lord than filled the office of a Government servant."

Mr. R. N. Gooddine's *Report on the Deccan Village Communities*. page.15.

† Panchayat, (पंचायत).

speak, of a small commonwealth elected both by the villagers and by the king who was his paramount Lord.* There is every reason to believe from the nature of the post he held that such a responsible and trustworthy post could never have fallen unto the lot of the people of a race alien to the ruling princes. I think, no nation can supply an instance in which alien races could be shown to have ever been entrusted with so much power and responsibility as was the case with our Marâthâ

* "A few cultivators, assembling together for mutual protection, would be glad to receive among them such artificers as their humble manner of life required the services of; and, as in all other societies, some one of more influence than the rest would be required to represent them to the paramount power, while that power might be equally willing to receive a responsible agent (Patel) from among them."

Mr. R. N. Gooddine's *Report on the Deccan Village Communities.* page 2 para 6th.

Patels and Deshmukhas. Therefore, the bestowal of such posts on the Marâthâ Patels and Deshmukhas, can only be satisfactorily accounted for, by supposing that the conferrers of that honour did actually belong to the same caste as the conferrees.

We have noticed that the Marâthâs held the sovereign power of the country, until the overthrow of the Royal House of the Jâdhavas of Dewgad or Deogiri (the modern Daulatabad) by the Mohamedans in 1318. But alas! after this period the Marâthâs began to lose their power by degrees and within a period of two or three subsequent centuries most of them fell in an obscure condition from which they could never rise and do something really visible and tangible. Most of them were compelled to exchange the sword for the ploughshare and serve the mother-earth in lieu of their sovereign. However, a few fami-

lies accepted service under Mohamedan invaders and shone though with reflected light. Out of one of these families subsequently sprang a *Marâthâ Patriot* of extraordinary valour and genius. This personage was the Great *Shiwâji*, the Wallace of the Deccan. I need not go into further details, since the subsequent history of the Maráthâs is too well-known to require special mention.

It is a singular fortune of our Marâthâ Community that it has the special honour of showing, with the greatest pride, a few of its most blessed sons as Mahârâjâs, Râjâs, Jahàgirdârs, Inâmdârs, Sardârs, Mànkaries throughout the Peninsula.* From all these facts one can plainly see that the Marâthâs have, all along, been a conspicuous race. As two and two never make five, even if the sum be cast by eminent professors of Mathematics, so also our Deccan

* See Appendix.

Brahmins, however wise in bringing forward clever arguments in support of the appropriation of the term Marâthâ, *cannot and do not become Marâthâs.* No other people, than the Marâthâs must always remain as Marâthâs. I do not know what kind of audacity it should be that a certain class of people should venture to appropriate the name of the largest community in *Mahârâshtra* in order to gratify their "sympathetic selfishness" of which John Stewart Mill speaks in his *Essay on Nature.* "Sympathetic selfishness" must always be condemned, though practised by a justice of the High Court or by a scribbler of a paper.

I think, I have said more than enough in order to convince the reader that there lives a separate caste under the name of 'Marâthâs' in the Deccan and elsewhere. And, therefore, neither the so-called high-caste, nor the so-called low-caste, Hindus have anything to

do with the word 'Marâthâ'; nor can the latter term be described under two main heads as has been wrongly shown by the contributor or contributors to the world-renowned *Encyclopædia Britanica*. It is wrong to say that the Marâthâs are 'devout Brahmans' as the contributor to the *American Cyclopædia* thinks. The information supplied by these writers is unfortunately not only wrong and one-sided, but is injudicious; and who will not think that it is not injurious as well to the general cause of the Maratha community at large? It seems that they have all given too much importance to the deceptive theory that all the inhabitants of the country of Mahârâshtra are called Marâthâs—a theory which is not only completely incorrect in itself but also unwarranted. I have already shown the invalidity of it in its various aspects.

As in the Courts of law much im-

portance is not given to the witness of a kinsman or a friend, so, I am afraid, what I have said above on this naughty point, may very likely be rejected, since I myself am a Márâthâ. Very true. So I must call in the witnesses, if possible, of such persons who may be thought quite indifferent towards the point at issue, before the public bar of justice. I trust that I shall be fully borne out in this respect by the following few extracts culled from the Bombay Government Official Records, *viz.* the *Bombay Gazetteer*. The contributors to this latter elaborate and praiseworthy work, being Civilians, most of them, if not all, have creditably performed the task so discriminatively entrusted to their care, with much credit to themselves as well as to the Government under which they served. The extracts run thus:—

"Marathas are found all over the district. The 1881 census includes them

under Kunbis from whom they do not form a separate caste. Some Maratha families may have a larger strain of northern or Rajput blood than the Kunbis. But this is not always the case. The distinction between Kunbis and Marathas is almost entirely social, the Maratha as a rule better off, and preferring war or service as a constable or a messenger to husbandry. The Satara Marathas seem to have no histories or legendary evidence as to when and from where they came into the district. Though somewhat fairer in colour and more refined in manners as a class cannot be distinguished from Kunbis with whom all eat and the poorer marry.

"All Marathas have surnames, some of them true or clan surnames, others false surnames, that is divisions of clan surnames generally called after places or callings. In most cases families who are known by a place or calling sur-

name know and can find out to what clan surname they belong. The Maratha clan surnames, are interesting as they include the names, and, in some cases, apparently preserve the true or un-Sanskritised forms of the names, of many of the early Deccan Hindu dynasties of whom all trace has passed from the Deccan caste lists. Among these dynastic names are Cholke perhaps the original form of Chalukya for long (560–1190) the rulers of the Deccan and Karnatak; Kadam which seems to be the same as Kadamb the name of dynasties who at different times ruled all the Karnatak, Kolhapur and Goa (500–1200). Moré who probably represent the Mauryas a branch of the great North Indian family who were ruling in the Konkan and Deccan in the sixth century; Salunké, which seems to belong to late comers perhaps followers of the Solanki kings of Gujarat (943–1240);

Shelar, which seems to preserve the original name of the Silahar family who ruled in the Konkan and West Deccan from about 850 to 1275; and Yadav whose most famous Deccan family was of Devgiri or Daulatabad, who were in power, and, during much of the time supreme, in the Deccan from about 1150 till the Musalman conquest in 1294."

Bombay Gazetteer, Satara. vol. XIX., p. 75.

"Marathas are returned as numbering 119,300 and are found all over the district. They have come into the district from Satara and other parts of the Deccan. Several of the higher Maratha families claim, and probably with right, a strain of Rajput or North Indian blood. Among these may be noticed, the Pavars who claim connection with the Rajput Pavars or Parmars, the Ghadges, Shirkes, Jadhavas, and Bhosles. The handsome appearance and martial

bearing of many of the higher families support their claims. They wear the sacred thread and are careful to perform the regular Hindu observances. At the same time no line can be drawn between them and the cultivating Maratha Kunbis in whom the strain of northern blood is probably much weaker..... Cultivating Marathas are called Kunbis or Kulvadis. The Marathas have no objection to dine with them, but they do not as a rule intermarry. There is no objection to a son of a Maratha marrying a Kunbi daughter, and occasionally the daughters of poor Marathas are given in marriage to a rich Kunbi. .....The Marathas are hard-working, strong, hardy and hospitable, but hot-tempered. As soldiers, they are brave and loyal. .....They are landholders, husbandmen, pleaders, traders, labourers, soldiers, writers, messengers and servants."

Bombay Gazetteer, Belgaum. vol. XXI. pp. 126. 127.

"Marathas, with a strength of 203,406 souls, found all over the district, are specially numerous near the Sahyadri hills. The Marathas claim to be the descendants of Rajput families, some of whom came to serve under the Bijapur Government. The class forms two great divisions, those with and those without surnames. Families with surnames hold themselves to be the only pure Marathas asserting that the others are the offspring of mixed or unlawful marriages. The home tongue of all is Marathi, but especially to the south, different from Brahman Marathi, and in many points much more like the Konkani dialect. Stronger, more active, and better made than the Kunbi, many of them even among the poorer classes, have an air of refinement. The men shave the head except the top knot and wear a mustache, and sometimes whiskers, but never the

beard.* Most of them live in ordinary second class village houses. The pure Marathas wear a flat four-cornered turban of twisted cloth. In other respects their every day and show dress do not differ from those of the Kunbis. Of most of the staple food is cheap rice or *nâchni*, the well-to-do always, and all of them on high days, adding some pulse. They eat fish, fowls and mutton, and of game, deer and wild hog, and generally use animal food at their marriage dinners, often getting the animal's throat cut by some temple servant and offering the blood to the god. Though seldom to excess, they drink toddy and other liquors, and freely use tobacco. Though Marathas and Kunbis eat food cooked by each other, they will not dine from

* There is no objection if a Maratha wears beard. Some of the Satara and Kolhapur Marathas wear beards in addition to their mustaches and whiskers. The Great Shivaji wore it.

the same dish, and, at big feasts, sit in separate rows. Intermarriage is not allowed.

"As a rule all the Ratnagiri *vatandar* Marathas of a village have the same surname and when one dies the rest go into mourning. Their surnames such as Kadam, More (Maurya), Shellke (Chalukya), Palav, Dalvi, Kander and others show their connection with old ruling tribes.* Though most of them are cultivators, a large number are soldiers, no caste supplying the Bombay army with so many recruits as the Ratnagiri Marathas. Others go into the police or find employment as messengers. A few are becoming clerks and schoolmasters. As it has been to the Kunbis, the opening of Bombay spinning and

* "Besides these, the Marathas bear many surnames such as Jadhav, Chohan, Shinde, Dabekar, Powar, Medeker, Thamre, Gogvale, Jámle, Khetle and Sawant."

weaving factories has been a great gain to Ratnagiri Marathas, whole families finding work and earning high rates of pay. Like the Kunbis, orderly, well-behaved, and good-tempered, the Marathas surpass them in courage and generosity. Very frugal, unassuming, respectable, and temperate most of them bring back to their homes considerable sums of money. They are a very religious class, ready to consult the village god or his attendant in any matter of difficulty. Their family priests and astrologers, generally Chitpawan Brahmans, are treated with much respect. Some among them wear the sacred thread, *Jánve*, renewing it yearly in Shrávan (August). Their practice in the matter seems very loose. All claim the right to wear the thread, but as it has to be renewed every year and the ceremony seldom costs less than 6 d. to 1 s. (4–8 annas), they do not all wear

it. It often happens that only one brother of a family adopts the practice. Caste disputes are settled by a mass-meeting of the caste. On the whole they are a prosperous class, hardworking, active and pushing, and as education spreads a larger number will probably rise to high position."*

Bombay Gazetteer, Ratnagiri and Sawantwadi. vol. X., pp. 122. 123.

"Marâthâs are returned as numbering 62,287 and are found over the whole State. The Kolhâpur Marâthâs have a special interest as their head the Mahârâj of Kolhâpur is the only representative of Shivâji the founder of the Marâthâ power. As in other parts of the Bombay Deccan the fighters among the Marâthi-speaking middle classes

* The chief contributors to the Ratnagiri account are Mr. G. W. Vidal C. S. and Mr. A. T. Crawford C. S.

claim to be called Marâthâs. Some families perhaps have an unusually large strain of northern or Rajput blood, but as a class Marâthâs cannot be distinguished from Marâthi-speaking Deccan Kunbis with whom all eat and the poorer intermarry.....Kolhâpur Marâthâs claim to belong to four branches or *vanshas*, Brahma *vansh* or the Brahma branch, Shesh *vansh* or the Serpent branch, Som *vansh* or the Moon branch and Surya *vansh* or the Sun branch..... The following are said to be the surnames in commonest use among Kolhâpur Marâthâs: Bhonsle, Chavân, Gâvde, Ghâtge, Ghorpade, Gujar, Ingle, Jagdale, Kadam, Kâle, Kharde, Magar, Mohite, Nalâvde, Phadtare, Povâr, Rananavre, Sâlunke, Shende, Sinde, Sisode, Sitole, Suryavanshe and Yadav.

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"As a class Marâthâs are simple,

frank, independent and liberal, courteous, and, when kindly treated, trusting. They are a manly and intelligent race, proud of their former greatness, fond of show, and careful to hide poverty. The Marâthâ is proverbially *dauli* or fond of show.....They say that war is their calling and few Marâthâs of good family, however well educated, willingly take service as clerks. They never keep shops. As a rule a well-to-do Marâthâ has in his service a Brâhman clerk called *divânji* or minister, who often takes advantage of his master's want of education to defraud him, sometimes ending in making his master his debtor.....Marâthâs are husbandmen, grant-holders, landowners, and State servants. Besides the Mahârâj of Kolhâpur, several Marâthâs are chiefs or *sansthâniks*."

Bombay Gazetteer, Kolhâpur, vol. xxiv., pp. 65, 66, 70, 71.

"Marâthâs (49719), said to have originally come from Nasik, Poona, Satara and Ahmednagar during the reign of the last Peshwa (1796-1817), are of two classes, Khâsâs and Karchis, who do not intermarry..... Though generally called Marâthâs, they have special surnames known to familiar friends, such as Gâekwâr, Mohite, Jagtâ (p), Sinde, Nimbâlker, and Pavâr. They eat with Tilola (Tilora?), Pâjna, and other Kunbis. The Khâsâ Marâthâs observe the Zennana custom, generally known as Marâthi-Mola, which is done by scarcely one Karchi family in a hundred."*

Bombay Gazetteer, Khandesh, Vol. XII., p. 68.

"Under Husbandmen come three classes with a strength of 127,370 souls or 69.71 per cent of the whole Hindu

* Probably contributed by Mr. John Pollen, C. S.

population. Of these 105,000 were Marâthâs, 19750 Bhandâris, and 2620 Devlis. The Marâthâs, some of whom are soldiers as well as cultivators, are fairly well-off.* The Bhandâries are poor, some of them in service and some employed as toddy drawers."†

Bombay Gazetteer, Ratnagiri and Sawantwadi. Vol. X., p. 414.

"Marâthâs, properly so called, are a comparatively small body but have a good position in their villages. A few are deshmukhas, pâtels, and clerks, constables or messengers, and the rest are husbandmen and labourers. Except the deshmukhas and well-to-do landholders who live in good houses, most of them live in a poor one-storied huts. Rich Marâthâs do not allow widow marriage, strictly enforce the zenana

* "All Marâthâs following agriculture are called Kuṇbis."

† Contributed by Col. J. F. Lester.

system, *Goshe*, and wear the sacred thread which is given them at marriage."

Bombay Gazetteer, Nasik XVI., p. 47.

It should be borne in mind that each of the foregoing contributors to the *Bombay Gazetteer*, has given description of some two or three dozen of the different leading castes in his district along with the Marâthâs. In some of the districts the Marâthâs have been wrongly included in the Kuṇbis as if the latter formed a main race, while rightly speaking, they formed only the subdivision of the main race 'Marâthâs.'*

* Properly speaking, Kuṇbis or Kuḷwâdis do not form a separate caste since, each of the terms means nothing more than the *followers of agriculture*. As there are Brahmin Kunbis, Jain Kunbis, Lingâyat Kunbis, so there are Marâthâ Kunbis. And if the former do not require a separate classification I do not know why the latter should be classified separately. It would have been more convenient and correct if they were classified as Marâthâ Kuṇbis or Kuḷwâdis in official records

It is possible that, some of the contributors were misguided on this point as on a few other points. Some of them have correctly described the Marâthâs. Now if all the races dwelling in the country of Mahârâshtra were Marâthâs, I do not see the necessity of giving separate description of the latter along with other races. This fact goes to disprove conclusively the description given in the *Encyclopædia Britanica*, the *American Cyclopædia* and many other works of reference. In the same way, the following expression *viz.* the 'Marâthâ Brahmin or Brahmins,' so often found in the historical works of India and especially those of Mahârâshtra, is also incorrect; for, if the above expression be intended to mean the Brahmins that dwell in Mahârâshtra, it ought to have

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and were numbered with the Marâthâs in the Census returns since they form a considerable part of the Marâthâ population.

been written as the Mahârâshtra or more correctly the Mahârâshtrîya Brahmans and not 'Marâthâ Brahmins,' since, the expression is a contradiction in terms; for, a Marâthâ is not a Brahman nor a Brahman a Marâthâ; and a 'Marâthâ Brahman' is as absurd as a 'Hindu Mohamedan' or a 'Christian Brahman.' I hope, I shall not be far from facts, if I remark here that now-a-days efforts are being made in various quarters to give birth to a class of 'Marâthâ Priests' selected from amongt the *Marâthâs themselves* to supersede the Deccan Brahmins who as religious preceptors, have been found not only useless and overbearing but also arbitrary. And as a rule the more ignorant the people are the more they are oppressed by priest-craft. "It was in the dark ages the Romish priesthood usurped so many privileges. The Druids exercised unlimited authority over the English people when they

were barbarous. Among the rude inhabitants of Mexico and Peru, the authority of the priest equalled or superseded that of the king and was united in the same person." "The priesthood is generally found to usurp the greatest authority in the lowest state of society. Knowledge and refined conception of the Divine nature, are altogether incompatible with the supposition, that the Deity makes favourites of a particular class of mankind, or is more pleased with those who perform a ceremonial service to himself, than with those who discharge with fidelity the various and difficult duties of life. It is only in rude and ignorant times that men are so over-whelmed with the power of superstition as to pay unbounded veneration and obedience to those who artfully clothe themselves with the terrors of religion."* And it is well

* The *History of British India* by James Mill Esqr. Book II.

known that "the influence of priest-craft over superstition is nowhere so visible as in India."* As "the sooth-sayers and priests among the Greeks and Romans lost their influence as knowledge increased,"† or as the old priesthood in England gave way before the dawn of knowledge, so, it is hoped that our Deccan Priests also, will be brought to their sense sooner or later as knowledge advances. It is to be seen, however, how far our educated Marâthâ brethren will be successful in their present attempt of rescuing their less-fortunate brethren from the clutches of the religious *Shylocks* when the ray of knowledge is not reached them. The experience of the last two decades, however, shows that it is not a hopeless task,

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* Orme *on the Government and people of India.*

† James Mill Esqr.

Mr. Grant Duff, the famous author of the *History of the Mahrattas* is unhappily not consistent with regard to the term 'Marâthâ'! It is to be supposed that he was misinformed on this important point, otherwise how could it be possible that such an inquisitive writer as Mr. Duff, should fall into a deplorable mistake as will be seen from the following extracts culled from his History. "My intimate personal acquaintance with many of the *Mahratta* chiefs, and with several of the great *Bramin* families in the country, some of the members of which were actors in the events which I have attempted to record, afforded advantages which few Europeans could have enjoyed especially as a great deal of the information was obtained during the last revolution in Mahârâshtra, when numerous old papers, which at any other period would not have been so readily produced, were

brought forward for the purpose of substantiating just claims, or setting up unfounded pretentions. Latterly, however, I have to acknowledge many instances of disinterested liberality both from *Bramins* and *Mahrattas*,* who of their own accord presented me with many valuable documents, and frequently communicated their opinions with much kindness and candour."† The Marâthâ Historian says again that "the Deshmookhas and Patells, with few exceptions, are *Mahrattas*, as the Deshpandyas and Koolkurnees are *Brahmins*."‡ "The garrison (of Shiwaji) was sometimes partly composed of the common infantry; but, independent of them, each fort had a separate and complete establishment. It consisted of Bramins, Mahrattas, Ramoo-

* The Italics are ours.

† *History of the Mahrattas*, preface, p. xxviii.

‡ Ibid, Preliminary observations, p. 17.

sees, Mhars, and Mangs; the whole were termed *Gurhkurees.*"* It is clear from the foregoing extracts that the great Marâthâ Historian knew that there lived a separate caste called 'Marâthâs' in the country of Mahârâstra. And hence, it seems, that he tried to draw a line of demarcation between the Marâthâs and the Brahmins and several other castes. But, how wonderful and astonishing it is that we find the same writer saying in his 'preliminary observations' that "Mahârâshtra, from its still retaining a distinct language, from its giving name to a class of Brahmins, and the general appellation of Mahrattas to its inhabitants, was perhaps at some very distant period under one raja, or Hindu prince."† And Mr. Duff generally sticks to his last opinion throughout his work'

* *History of the Mahrattas*, chapter VII., p. 103.

† do. Preliminary observations, p. 2.

What a pity it is that this author, who had ample means at his command to ascertain the fact, should betray his ignorance in this wise! Had he been a little more cautious in receiving the information on this point, I am sure, he could have ascertained for himself as to the existence of a separate race of Marâthâs in the country of which he became the great historian. The unhappy mistake thus committed by Mr. Duff was subsequently copied out by almost all writers on Indian history who took him as their authority. Thus the slight oversight on the part of Mr. Duff with regard to this term, has done great injustice to the whole community known by the name of Marâthâs in Mahârâstra and elsewhere. Properly speaking, it is the *Marâthâs* who supplied abundant materials for the Marâthâ History, nay, *they formed the life and soul of it.* I have already observed that the Marâthâ

Power was created by the Great Marâthâ—*Shiwâji*. The Peshwas and all other Brahmins connected with the Marâthâ history were actual servants of the Marâthâ Râjâs. The term 'Marâthâ Government' came into vogue simply because it had as its masters the Marâthâs. The same remark may be made with regard to good many similar terms. Though the mean-minded and treacherous Brahmin Peshwas ultimately usurped the regal power taking advantage of the weakness of the Marâthâ Râjâs, yet, they could not dare calling themselves the Râjâs of the Marâthâs, nor they could dispense with the *sanction* of the Marâthâ râjâs at important occasions—a fact worthy of notice.

There are grounds to believe that the Marâthâs and the Rajputs are the same people with the difference that the former live in Mahârâstra, while the latter in Râjputânâ. They have sprung

from the same ancestral-stock which will be clearly seen from an examination of their respective genealogical works. That both of them belong to the warrior-class leaves no doubt. Their geographical positions may have wrought some slight changes in their manners and customs as well as in their dress, physique and language, yet, there is every reason to think that they are one and the same people in the main points.

I think, there is no need of writing more on this subject, since, what I have said already with regard to the term Marâthâ, will suffice to bring home to the heart of every impartial reader that the above term has a particular meaning of its own. We have seen that it is not a common-place term. The appropriation of it, therefore, by people other than the Marâthâs proper, is not only a gross injustice to the whole Marâthâ community but is also looked upon as an insult

to them. When the country itself is teeming with millions of the Maráthás, there is no doubt, it is a suicidal policy on the part of a few so-called educated stubborn persons to try to advance their clan-interest by usurping the very term by which the Maráthás are at present known and by which they must be known for ever. I beg to assure such persons in behalf of our Maráthás that the latter will never be willing to part with the most prized term *for which they lived and by which they continue to live. They will surely stand to it, cost what it may.*

It need hardly be said that good many books of reference and history in which the wrong definition has found its way some how or other, require necessary corrections and amendments at the hand of all lovers of truth and justice. I need not put much stress upon the point, since, it can be plainly seen that

it will be a fatal mistake to allow the incorrections to remain in books as heretofore, after they have been so clearly exposed. It is possible that all such mistakes with few exceptions, may have been committed involuntarily, and, therefore, it would be rather indecent and out of decorum to take the several authors to task for the same. But it needs hardly be added that the new authors wishing to exchange their thoughts upon Indian matters and especially upon the Marâthâs and their country, should always be on their guard not to be led astray as some of their predecessors were and should try to learn first the true interpretation of the term Marâthâ as it is understood and then say whatsoever they might please.

In passing, I beg to add that the present Marâthâ race, partly through negligence on the part of the Marâthâs

themselves and partly through want of proper facilities to give them education on the part of the benign Government, called by Providence to rule over us, has fallen into an abyss of darkness, while the rest of the world has been enjoying the sweet blessings of *Dame Education*. Our present government is liked so much so by its subjects that it is generally called the *mâbâp* of the people. It is, therefore, the prime duty of the Government to look to the needs of all subjects alike irrespective of caste and creed. It is the wise parents who have to devise suitable means, if some of their children be unable in some respects to cope with others. If a child be young and sickly, it is the parents who must devote their whole time and resources in getting improved the health of such a child. They are expected to engage their sole attention and care after the

health of the sickly child and very often to leave the healthy and grown-up children to take care of themselves. The parents must look to the wants of all their children in proportion to their health and age. So also, it is the first duty of the wise Government to take proper steps in order to impart education to its ignorant subjects. If there be no proper facilities of affording them education, it is the Government which has to look to it. If the Government finds them taking no advantage of the present system of imparting education, it has not to sit idle, but to set in at once to inquire into the system very carefully and diligently and try to remove obstacles, if any, in the way of giving them education. The Government as well as the people are bound to consider and answer for themselves the following questions so ably put forward by the *Great Brahmo*, Babu

Keshub Chunder Sen, whom I cannot help quoting here since, his remarks can so appropriately be applied to our Government with regard to the education of our Marâthâ brethren groping in the dark. "Has education spread among all classes of the people, or are the blessings of true knowledge confined only to the upper ten thousand? These are the great questions which demand an answer from all who are interested in the country. Have we succeeded in bringing the light of knowledge to the homes of the poorer people, or is it only the richer class who enjoy the benefits of European science and literature? Are the educated people of India endeavouring to constitute a new caste among themselves—a new race of Brahmins? Do they try to perpetuate that great gulf which has so long divided the upper and the lower classes, or do the educated natives, as a rule, try to give to their

poorer fellow-countrymen those sound ideas and purer aspirations which they have received in English schools and colleges? Referring to facts and figures we find that not even two-thirds of a million of the population have received true education. In Bengal only one in three hundred and twenty-eight receives education. That is not what we should desire to see, for there are still one hundred and fifty millions of the Indian population who have not received a ray of enlightenment. (And what is true of Bengal is nearly true of Mahârâshtra.) What is to become of these vast masses of the people? Who will have pity and compassion upon them? Are they to remain fettered by ignorance and superstition, and will you continue to give education and enlightenment only to those who boast of riches and wealth and high status in society? Is there none in England or in India who will

look compassionately upon these poor people! There is a theory in our country known as the theory of the filtration of education. Education is said to filter downwards, and I do believe in my heart that it does and that if you impart education to the higher classes it necessarily and inevitably descends into the lower strata of society. This education permeating the highest stratum of society gradually goes downwards till it reaches those whom it was never perhaps intended to reach; still eventually it does reach them. Nevertheless, however powerfully you may advocate this theory there is a boundary line beyond which the influence of education does not and cannot go..... How then it is possible for us, how can we for a moment hope, to influence the poor ryots and low-caste people of India by conferring the blessings of education upon the upper classes alone!

Some, certainly will receive by a sort of blessed contagion the spirit and influence of true literature but there will be millions of men that it will be impossible to get at. Hence, therefore, the question has been seriously discussed both by the Government of India and the Indian Council here (England), whether the time has not come for closing the higher schools and colleges and diverting the funds which have been appropriated to them to the extension of education amongst the poor and helpless members of the Indian population."* "The first great duty which the British nation owes to India is to promote education far and wide..... If you desire to make the people loyal, you must educate them. A School or College is a better and stronger safeguard of the power and prosperi-

* *Keshub Chunder Sen in England* vols. I. and II. (1881). pp. 111-142.

ty of the British nation than a citadel or fortress. If you give the people true education, if you teach them what their duties are, as citizens, to themselves and to the Government, they will certainly be loyal; they will find it to be their duty and their interest to advance the cause of truth and education, to promote their own welfare, and at the same time to promote the welfare of those around them. The true appreciation of duty is certainly the best way of securing the interest of the nation, and, if you, therefore, educate all the millions of the population of India, give them good ideas, sound instruction, the literature and science of the West, you will have entitled yourselves to the lasting gratitude of the people. Education is the chief remedy for all those great evils which afflict the country. Education will not only cultivate and improve the intellect of the nation, but will also

purify the character. There are many social evils, and there are many prejudices; but all these will be removed and the nation, as it moves intellectually onward, will at the same time move onward in social, political and material reformation."* Properly speaking, the vast number of the ignorant Marâthâs, have a right upon the Government Exchequer in this respect, since, it is the Marâthâ cultivators from whom the Local Fund money is largely assessed in this part of our country. It is natural, therefore, that the Marâthâs should anxiously expect the disbursement of the whole of that Local Fund money towards the education of their children at the hand of their just and kind Government. But I regret very much to observe that the Government has been inclined to spend a large

* *Keshub Chunder Sen in England* vols. I. and II. (1881), pp. 137-138.

portion of the fund, if not the whole, for the education of people who contribute little or no money towards it, and leave the real contributors to repent and ruin! This is undoubtedly a glaring injustice! I am constrained to term it as the *robbing-Peter-to-pay-Paul*-policy! I should like to make mention here that I shall be the last person to feel jealous. I do believe in 'the theory of the filtration of education' as did the great *Brahmo Evangelist*. I also do believe that this theory however nice in conception, cannot and does not suit the peculiar climate of India where so many castes and creeds have their own interests to further! I had no reason whatsoever to allude to this fact, if the graduates and under-graduates had fulfilled the expectations formed of them in their school and college days, and had really done something tangible and visible in order to spread education

among the Maráthás and other backward classes. And if they do not like to do something in the way of spreading education amongst the ignorant classes, I do not know the reason why the latter should be made to pay for the education of the former. It is unfortunately an all-acknowledged fact that the educated natives, as a rule, do not like to take interest in the welfare of their ignorant fellow-brethren. The bit of advice given a few years ago in this respect by Dr. David Duncan of the Presidency College, Madras, to such people assembled before him to take their various degrees is worth noticing. "Freely" he says, "you have received of the gift of knowledge, freely give. Strive not only to increase the stock of human knowledge, but also to spread it among the ignorant. Be it your aim not only to elevate and purify the ideal of duty but also to encourage and help your fellow-

men in their endeavours to live a better life. Whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, these things it must be your ceaseless endeavour to realize in your own lives and in those of your fellow-men."* Educated natives are the same all over India with a few honourable exceptions here and there. Year after year such and similar admonitions are given them, but to no purpose! It is a question, therefore, whether the time has not come, in the words of Babu Keshub Chunder Sen, for diverting the whole of the Local Fund money which has been appropriated to the Higher Schools and Colleges, to the extension of education amongst the Marâthâs and other back-

* Convocation speech published in *the Reformer* or सुधारक No. 23 of 1891.

ward classes of the Deccan. The Local as well as the Chief Government of the country should, therefore lose no time to take this important question into their serious consideration. So far the sacred duty of the British Government.

Now let us consider for a moment whether it is possible for the Marâthâs themselves to do something in order to spread education among the people of their own community. If we look at the question from certain points of view, we cannot but arrive at the conclusion that *it is possible*, provided the sensible Marâthâs are actually bent upon doing something in the direction. According to my humble opinion, it is necessary that the educated Marâthâs, however few in number, as well as the rich and well-to-do people adorning the vast community, should at once co-operate in order to accomplish this great and noble object. If possible, the co-opera-

tion should be formed on a wider and liberal scale so that all the interested persons could find opportunities to join this praiseworthy work. It will be agreed on all hands that when *knowledge* and *money* will thus go in concert, spread of education far and wide among the community ought to be the inevitable result. It is evident that the surer means of spreading education successfully lies in no other plan than *in the establishment of Boarding Schools in different parts of the country.* If it be possible these schools should be entirely managed on the model of the English boarding schools minus the pomp and extravagance generally found in the latter. There is every reason to believe that such a useful step in the way of spreading education will never fail to create the desired appreciation for education in our community, which, as a body, has no taste for education, or

rather which has been injudiciously led to think that it is not their province to learn—a fact to be greatly lamented! The Poona Deccan Marâthâ Association deserves special mention here, since, it has done something in this respect by awarding scholarships to the poor Marâthâ students so far as its financial condition allowed. I take this opportunity to thank the several members of the Association in general, and Mr. Gangárám Bháú Mhaské, the most energetic Secretary of it in particular, in behalf of our Marâthâ brethren to whom they have put under obligations by their invaluable service. However I should not omit here to mention that more than a half of the credit ascribed to the Association, must go to the share of His Highness the Maharaja Gaikwad of Baroda--who has left nothing to be done in order to educate his subjects irrespective of caste and

creed in his territory,—for His Highness' annuity of Rs. 2400 to the same. It is a matter of concern that the Association has not yet got the support of a considerable number of the wealthy Marâthâs as should naturally be expected. I learn with still great concern that some of the recipients of handsome scholarships who have succeeded in graduating themselves solely by the aid of the Association and who have gained good status in society in virtue of their means and education, do not think it their duty to strengthen the hands of the Association either by remitting the amount of money spent upon their education or by awarding a scholarship or two to the students of the Institution in return of the kindness! If this be correct, it is desirable that such persons should do something for the Association to which they owe their present position. It is a pity that attempts

are sometimes being made to lay a serious charge at the door of the Maráthâs and other backward classes that they are naturally dull and they do not possess intellectual faculties!* What a stupid and horrible charge is this! As if they are not human beings! The absurdity of the charge itself can be so plainly seen that it scarcely requires refutation. It can be proved to the hilt that the educated Marâthâs are as intelligent as the so-called intelligent races in this part of our country, if not superior to them. I am fully convinced that the money spent upon their education will never be spent in vain. As their natural intelligence has been shrouded in the darkness of superstition and ignorance of ages, it requires

* Professor Bâlâji Prabhâkar Modaka's lecture on "Higher education through Vernacular languages" delivered in the State Library, Baroda on the 5th March 1895.

only the ray of education to make it see the light of the day. The only things they require are *support* and *encouragement* both from the State and the public at large. It is a matter of fact that the Marâthâs are, so to speak, the backbone of the country of Mahârâshtra. And if their education be thus neglected both by the Government, and by the educated and wealthy Marâthâs, I do not even conceive the state into which they will have to toil in future! So it is the sacred duty of both to strive without loss of time, to devise means to spread education among the Marâthâs and other backward classes of the country. Let no educated Marâthâ Prince hang back from this noble object *out of modesty*, it is a duty of the most important kind. Let no sensible Marâthâ be jealous of a zealous brother of his in the execution of the sacred duty. Let every Marâthâ heartily assist this grand object

with as much energy and devotion as the old Pioneers of the British nation had shown. "Truly the harvest is plentiful but the labourers are few." Let not our Marâthâ Mahârâjâs, Râjâs, Jahâgirdârs, Saradârs lose sight of the brilliant and true Statesman-like example set before them in this respect by His Highness the Nizam of Hydrabad, who is said to have set apart a big portion of his revenue for the sole purpose of educating the Mohamedan people living in his territory and elsewhere. Let them imitate with advantage another example set before them by His Excellency Khan Bahadur Kazi Shahabudin C. I. E. late Diwan of the Baroda State. Let them see also how the Parsi Millionaires vie each other in rendering help to their less fortunate brethren. Unless the Marâthâs will thus be backed up by *the ornament* and *pride* of their community, I am

afraid, the people will have to remain in the same miserable state for some centuries to come, perhaps for ever. The Maráthá Princes and Chieftains are naturally looked up to by the members of their community to give them *education—the blessing of blessings*—since they are all so inseparably connected by the strongest ties of blood. At the same time all the wealthy and educated Maráthás desirous of raising the status of their fellow-brethren in the eyes of the enlightened world, should at once put their life and soul into this praiseworthy work. Therefore, he who will thoughtfully disfavour the educational movements of our Maráthás, will betray the cause he is entitled to support and encourage by his very birth in the community; while he who for the sake of private grudge or insignificant profits, will deliberately oppose such movements, will be thought as an

enemy in our camp whose counsel will be destruction and to follow whom will be to court ruin. So let us all be up and doing.. Let education and education alone be the key-stone of our all movements in future. No doubt, the task requires the utmost energies of each and all. However, we must never despair. We must trust in God who is the God of mercy and truth and should always be ready to sing with the poet:—

"Let good men ne'er of truth despair,
Though humble efforts fail;
O! give not o'er until once more
The righteous cause prevail.
In vain and long enduring wrong,
The weak may strive against the strong,
But the day shall yet appear,
When the might with the right and the truth shall be:
So, come what there may to stand in the way,
That day the world shall see."

Appendix A.

Alphabetical List of the Principal Maráthá families of our time.

Family name.	Seat of Residence & Estates.	Title.
Bhonslé	Kolhápur	Chhatrapati Maharaja. K.G. C. S. I.
Do.	Akalkot-Sholápur	Raja.
Do.	Satara	Raje.
Do.	Nagpur	Raje.
Do.	Tanjor	Raje.
Bhonslé Ghorpadé	Múdhol-S. M. Country	Raja.
Do.	Kápshi-Kolhapur	Senapati.
Do.	Datwád- Do.	Amir-ul-omrao.
Chaván	Datwad-Kolhapur	Himmat Bahadur.
Dábhádé	Talegaon-Poona	Senapati.

Family name.	Seat of Residence & Estates.	Title.
Daphaḷé	Jath-S. M. Country	Chief.
Gáikwád	Baroda	Farzand-i-Khas-i-Daulat-i-Inglishia Maharaja Gaikwad Sena Khas-Khail Samsher Bahadur G. C. S. I.
Ghátge	Kagal-Kolhapur	Sarjerao-Vizarat Maab.
Do.	Do. Junior Branch	Sarjerao.
Ghátgé	Beed, Satara	Jhunjhárrao.
Nimbáḷkar	Phalton Satara	Naik.
Do.	Kágal-Kolhapur	Sar Lashkar.
Pátaṇkar	Kágal- Do.	Feudatory Chief.
Powar (Senior Branch)	Dhár-Central India	Maharaja, K. C. S. I., C. I. E.
Do. (Senior Branch)	Dewas- Do.	Raja.
Do. (Junior Branch)	Dewas Do.	Raja.
Sáwant Bhonsle	Sáwantwadi	Raje Bahadur, Sir Desai.

Sindé	Gwâlior	Mukhtar-ul-Mulk Azim-ul-Iktidar Rafi-us-Shan Wala Shikoh Mohtasham-i-Dauran Umdat-ul-Umara Maharaj-Adhiraj Alijah Hisam-us-Saltanat Maharaja Sindhia Bahadur Shrinath Mansur-i-Zaman Fidwi-i-Hazrat-i-Malika-i-Muaz-Zama-i-Rifi-ud-Darja-i-Inglistan.
Sindé	Torgal-Kolhapur	Feudatory Chief.*

* As there are innumerable Maráthá Jahágirdárs, Sardars, Inámdars, Sir Deshmukhas, Deshmukhas, Sir Desais, Desais, Patils, Khotes &c., it is impossible to make room for all of them in such a small work as this.

Appendix B.

The following is an alphabetical list of most of the current Marâthâ family names:—

Áble, Abhang, Abhire, Adhatráo, Ádkâre, Ádsul, Ágláve, Ágle, Ahirráo, Akhade, Aktáte, Alpáte, Amare, Ambáde, Andhak, Anang, Ángane, Ángre, Annerao, Antráḷe, Anaváḷe, Árcháḷe, Árve, Asve, Astekar, Átole, Avachâre, Aváde, Avalkar, Aváre, Avatade, Ávate.

Bábar, Bád, Badaḍe, Báḍal, Bágal, Bágve, Bákar, Bárḍal, Bánde, Bane, Barge, Barangule, Báte, Bávchikar, Bávdhankar, Bávle, Bedge, Bedke, Belánde, Beluse, Bhádurge, Bhagat, Bhákad, Bhálerao, Bhâne, Bhándolkar, Bhánavase, Bhápkar, Bhatnáre, Bhard, Bhayásur, Bhiláre, Bhingáre, Bhiungde, Bhuikar, Bhodve, Bhogle, Bhoge, Bhoite, Bhoj, Bhojak, Bhojne, Bhonsle, Bhor, Bhováre, Bhudke, Bhujbal, Bhujbaḷráo; Bhujge, Bhujvar, Bichâre, Bichukle, Bhikar, Bikame, Birat, Birje, Bitle, Bodhe, Bodke, Bogar, Bokd, Borâde, Borkar, Bote, Buḍare, Budhe, Burse.

Chákhe, Chálke, Chand, Chánde, Chán Chápte, Chandre, Chandhare, Chaudhari, Chaug Chaukle, Chávat, Chavhán, Cheke, Cher Chikhale, Chikne, Chitrak, Chitravate, Chir Chore, Chorde, Chorge, Chulkia.

Dabhádo, Dádhmode, Dáingde, Dalvi, Damde, Damále, Dándge, Dandavate, Dúnge, Daphale, Darekar, Dasale, Dengde, Dengle, Deokar, Deokánte, Deománe, Dhúge, Dhaíbar, Dháigunde, Dhamale, Dhamdhere, Dhámpál, Dhanavade, Dhanik, Dhapúpse, Dhátava, Dhángde, Dhavale, Dhemre, Dhekne, Dhere, Dhitak, Dhile, Dhisál, Dhoke, Dhomse, Dhone, Dhongde, Dhopre, Dhúlap, Dhumál, Dhumále, Dinde, Divthankar, Dodphade Dongre, Dorik, Dúbal, Dubole, Dúdúskar, Dúkhande, Dúmbre, Dúmge, Dúnge, Dúrátme, Dúrdhare, Dure, Dutonde.

Gáde, Gadekar, Gadgarv, Gadgopál, Gádve, Gágre, Gágúle, Gáikwad, Gájre, Gále, Garad, Garje, Garúd, Gauli, Gávde, Gavse, Gavháne, Gavsekar, Gele, Gende, Ghadsi, Ghág, Gháil, Ghangále, Gharáte, Ghárge, Ghátge, Ghodke, Gholap, Ghongáne, Ghoge, Ghorde, Ghorpade, Ghúgre, Ghule, Ghúre, Ghútúgde, Gidde, Gije, Girje, Gojáre, Gole, Gopále, Gore, Gúde, Gúj, Gújal, Gújar, Gúnjal, Gunjate, Gunjvate, Gúrúsále.

Háde, Hagvane, Hajáre, Halve, Hánde, Hanumáne, Harpale, Harú, Hejib, Himpe, Hinge, Hirve, Hitápe, Hotále.

Ichú, Indulkar, Ingale, Ingavale, Ipáre, Isidge, Itápe.

Jáchuk, Jádhav, Jagdale, Jagḍale, Jagdhane, Jagganniwás, Jagpál, Jagtáp, Jagmall, Jálindhare, Jámble, Jamḍále, Jamedár, Jángle, Jartáre, Jatápate, Jatvadkar, Jede, Jhámre, Jhende, Jinjúrte, Jitkar, Jogadale, Jondhale, Júgdár, Júvekar.

Kabáde, Kabále, Kabre, Kachare, Kaḍam, Kadú, Kájale, Kákde, Káḷbhor, Kaḷaskar, Kalchure, Kálge, Kále, Kálekar, Kaḷamb, Káḷmukh, Kámbe, Kamble, Kámekar, Kánte, Kándar, Kánde, Kándavi, Kangráḷkar, Kank, Kankále, Kánpháte, Kánsare, Kanse, Kapále, Kápse, Karáḷkar, Karáte, Kárle, Karpe, Karvalkar, Kásid, Kátkar, Káte, Kátvate, Kasále, Kavde, Kavtuke, Kaustubhe, Kembde, Kesarkar, Kesare, Khadtare, Kháde, Khaire, Khákre, Khaláte, Kháluvate, Khánkar, Khandágle, Khandáre, Khandekar, Khánvilkar, Khapne, Kharáde, Kharáte, Khardekar, Khavre, Khedar, Khedkar, Kher, Khese, Khilláre, Khodke, Khókde, Khopde, Khole, Khomne, Khule, Kikáte, Kirát, Kirḍant, Kirtekar, Kodag, Kodge, Kodke, Kokáte, Kokre, Kolse, Kondbhor, Kolte, Kothále, Kore, Kothávale, Kshirságar, Kunjar, Kurále.

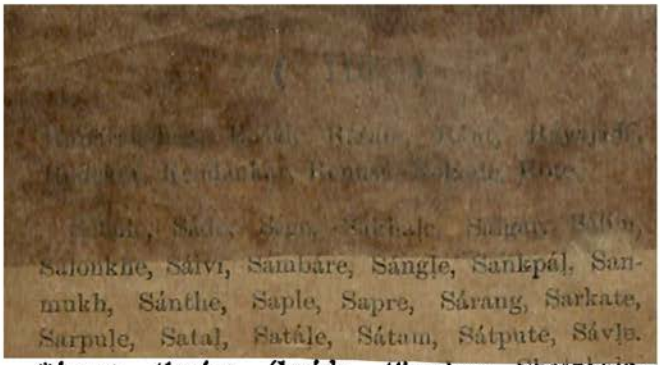
Lád, Láduk, Lágawankar, Lahare, Lahude, Lákde, Lákape, Lambe, Lámle, Lándge, Lásure, Látavade, Lávand, Lavale, Laváte, Lokhande, Lombte, Londhe, Lugde, Lungse.

Madaḷe, Madlikar, Mádhava, Madnukare, Magar, Mahadik, Mahágure, Mahale, Mahante, Mahupal, Makháḷe, Malap, Mále, Máluare, Mantaḷe, Mandavakar, Mánde, Mandgaḷe, Mándvekar, Málve, Máne, Mankar, Mánve, Maral, Maráthe, Márbhe, Marde, Máre, Márekari, Márgaḷe, Marumkar, Mhaske, Mhaskar, Mhávar, Mede, Methe, Misal, Mohite, Moḷe, Morbaḷe, More, Morik, Mudade, Muḷe, Muḷik, Munde, Mundvekar, Mungaḷe.

Náde, Nádke, Nágdive, Nágne, Nágvade, Nahuke, Náik, Nálávade, Nalge, Nálhe, Nátaḷe, Navale, Navár, Nigde, Nigavekar, Nikalank, Nikam, Nilvarna, Nimbaḷkar, Nipral, Nitvde, Nogaḍad.

Páchange, Páchapute, Páchande, Páchundkar, Padaḷkar, Pádlam, Padiár, Padval, Padavale, Pághani, Pálávaḷe, Pálav, Pálkar, Pámbar, Panchánan, Pándhare, Pánde, Panháḷe, Pánasabale, Pánsare, Pápal, Parab, Parihar, Párte, Pásalkar, Pátáde, Pátaukar, Pátoḷe, Paule, Pawar, Páigan, Pendhári, Phadtare, Phákde, Phaḷke, Phanindre, Pharáte, Phasaḷkar, Phávde, Pimpre, Pingle, Pinjan, Pisál, Poḷ, Pratihár, Punugad.

Ráchode, Radtonde, Rájagire, Rájdhanre, Rájmáne, Rakte, Raṇbhor, Raṇdive, Raṇe, Raṇakhámbe, Raṇanavare, Raṇ.ing, Raṇavágure, Raṇpise.



Sávant, Saváse, Seráde, Shankar, Shatphale, Shede, Shelár, Shelke, Shendge, Shetke, Shevále, Shilamkar, Shinde, Shipalkar, Shirsavde, Shirke, Shisode, Shitole, Shivshen, Shinagáre, Shirsát, Sisṭe, Sokávat, Sole, Somáse, Somvanshi, Sonamule, Somugde, Sonavane, Supal, Supekar, Surekar, Suravasi, Surve, Suryavanshi, Svaráte, Surya.

Táde, Tádsare, Tágmoge, Tájne, Tákekar, Tákre, Tákvadekar, Talekar, Tamále, Támbe, Támbde, Tánpure, Tápál, Tápkir, Táte, Tatugde, Tavár, Távade, Tavare, Távse, Teje, Tekale, Teke, Telvekar, Thamke, Thánekar, Thonre, Thopar, Thorát, Thoke, Thorbole, Thorvat, Thosar, Thote, Tibole, Tikáde, Tikhe, Tingre, Tipye, Tisle, Tivte, Todkar, Todmale, Tone, Toráskar, Tore, Tungáre, Tupe, Tuvár.

Udáe, Udár, Udage, Ukalikar, Undre, Upalkar, Upár, Upáre.

Vádagre, Vádinge, Vádkar, Vádle, Vá[illegible]

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